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THE  
**CHINESE RECORDER**  
AND  
**MISSIONARY JOURNAL.**

Devoted to the extension of Knowledge relating to the Science,  
Literature, Civilization, History and Religions of  
China and adjacent Countries:—With a  
Special Department for Notes,  
Queries and Replies.

**NOVEMBER, 1870.**

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# THE CHINESE RECORDER. AND MISSIONARY JOURNAL.

VOL. 3.

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No. 6.

THE CHINESE RECORDER AND MISSIONARY JOURNAL is issued monthly at Foochow, China. It is devoted to the Extension of Knowledge relating to the *Science, Literature, Civilization, History, and Religions* of China and adjacent Countries. It has a special department for *Notes, Queries and Replies*. The numbers average at least 28 pages. Single copies \$2.00 per annum in advance without postage. Subscriptions should begin with the June number (1st No. of Vol. 3), and be made through the Agents of the RECORDER, as the Editor cannot keep separate accounts with subscribers. For names of agents, see Cover.

REV. JUSTUS DOOLITTLE, EDITOR.

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## FOOCHOW WEATHER TABLE FOR SEPTEMBER 1870, BY A. W. C. R.

THERMOMETER.									BAROMETER.		REMARKS.*
	Max.	Min.	9.30 A.M.			3.30 P.M.			9.30 A.M.	3.30 P.M.	
			Dry.	Wet.	Dew point.	Dry.	Wet.	Dew point.			
1	90	74.5	85	78	13.5	87	78.5	17	30.320	30.195	F. p.m. C.
2	90	75	86	80	15	86	78.5	14.5	315	210	F. p.m. T. and lit. S.
3	90	74.5	82	77	9.5	84.5	78	12.5	265	125	Fine p.m. T. L. lit. S.
4	86	74.5	84	78.5	11	84.5	78	13	235	140	C. T. L. S. A. F.
5	87	72.5	81	77	9.5	...	...	...	285	.....	F. lit. C.
6	83	72.5	79.5	76	5	81	78	7	355	265	R.
7	83	68.5	74	70	8	75	72	6	425	350	C.
8	76	68	73	68	9.5	76	70	11.5	410	310	C.
9	79	68.5	75.5	70	11	77.5	67.5	20	350	280	C.
10	82	65	75.5	67.5	16	79	69	19.5	365	280	F.
11	82	68.5	77	70	13.5	80	71	18	355	235	ra. C. A. F.
12	83.5	67	77	69	16	81.5	73	17.5	360	275	F.
13	85	72	80	72.5	14.5	82	73	17	410	320	F.
14	85	71	79	71	15.5	81	73	16.5	475	375	ra. C. A. F.
15	80	72	76	72.5	9	80	75	10	475	375	C. and S.
16	87	73.5	81	76	10	86	78	16	385	255	C. and S.
17	82	74	79	73.5	11	77	74	5.5	380	370	C. A. S.
18	81	69	77.5	72	11.5	80	69	21.5	435	375	C.
19	83	68.5	76.5	71.5	10	81	72.5	16.5	415	280	F. then C.
20	85.5	71	81	79	5	81.5	75	13.5	340	225	F. A. C.
21	89	74	80	76	9.5	85	79.5	11	240	080	C. then F. A. C.
22	85.5	76	81.5	76	11	75	72.5	7	285	305	C. then R. A. C.
23	79.5	68	75	66.5	17	79	69	20	390	290	F. A. C.
24	81.5	71	77.5	73	9	81	76	8.5	230	095	Heavy Squalls and S.
25	86	78.5	83	79.5	9	83.5	81	5.5	030	29.955	C. N.E. wind-heavy squalls & S.
26	86	75	81	79.5	5	83.5	81	5.5	045	980	C. S. A. F.
27	86	75	80.5	79	2.5	84	80	7.5	135	30.055	C. S. A. Fine.
28	87.5	74.5	83	77	12.5	85	80	11	165	055	Fog. then F. A. C.
29	87	74	80	78.5	3.5	84	78	11.5	200	115	Fog. then C.
30	91	75	82	78	9	90	81.5	17.5	180	015	C. then F. A. H. and a lit. R.

NOTE.—The instruments that I employ are, (1) A maximum registering thermometer, (2) A Spirit minimum registering thermometer, (3) A standard wet and dry bulb (metallic) thermometer, (4) A very fine Aneroid, made specially for me. All made by Negretti & Zambra. I may remark that the maximum thermometer agrees exactly with the standard; but the minimum is about 2 degrees lower than the standard.

\* ABBREVIATIONS.—A. afternoon, C. cloudy, E. evening, H. heavy, F. fine, fr. from, L. lightning, Lit. little, M. morning, R. rain, T. thunder, S. showery, Ra. rather.

## BUDDHISM VERSUS ROMANISM.

REV. E. J. EITEL.

It has often been remarked, that modern Buddhism is to a great extent but a counterfeit of Christianity, and—more especially in its ceremonial—a bold, though miserable, caricature of Roman Catholicism. In support of the first charge one might point to the principal doctrines which Christianity and Buddhism have in common. Both start from the fact, that the whole world is steeped in sin and misery; both allege that our first parents were created in a state of innocence and that “through some food they partook of” sin and evil came into the world; both press upon all creatures the need of a Saviour (or Saviours i. e. Buddhas); both teach in the most decided terms the transitory nature of matter and the immortality of the spirit; both point with equal earnestness to a hereafter of hell and heaven (Nirvāna) as the final reward for good and evil. As regards the second charge, no one who ever visited Buddhist countries will be surprised at the suggestion, that modern Buddhism looks extremely like a gross caricature of the Roman Catholic church, seeing that the Buddhists everywhere have their monasteries and nunneries, their baptism celibacy and tonsure, their rosaries, chaplets, relics and charms, their fast days and processions, their confessional, mass, requiem and litany, and—as especially in Tibet—even their cardinals and their pope, and that they moreover look upon all these institutions with as much reverence and good faith as any Roman Catholic Christian can do.

On the other hand the dogmatical coincidences between Christianity and modern Buddhism are more than outweighed by divergences in most essential points. Buddhism is a system of atheism, strongly opposed alike to Deism and Monotheism, and ignores the idea of atonement which is the very substance of Christianity. These differences plainly show the independent origin of the two religions and prove that any similarity existing between them can be but superficial and accidental.

But when we examine the ceremonial practised by Romanists and modern Buddhists we not only find there much striking similarity and even identity, but those points of difference which we have shown to essentially separate ancient Buddhism and true Christianity are wanting in practical life, are effaced by modern Buddhism and by Romanism. For on the one hand Christianity is deteriorated and to some extent paganized in Romanism, and on the other hand modern Buddhism has practically deserted the

atheism of primitive Buddhism in favour of saint worship and taken up even the idea of atonement, ascribing atoning powers to the magic prayers of the priesthood. Thus Romanists and Buddhists have unconsciously drawn closer and closer to each other. Birds of a such an alliance between Buddhism and Romanism, based on the very points which Protestantism threw overboard, may not be a matter of much moment to Protestants and Protestant missionaries, who—we are sorry to say—are often but too prone, to pass a sweeping condemnation upon Romanism as but another form of paganism. But Roman Catholics, and especially Roman Catholic missionaries, labouring among Buddhist peoples have always found this similarity of ceremonial and ecclesiastical institutions particularly vexing, though they occasionally comforted themselves by assuming, that Buddhism had borrowed all the points of coincidence from Christianity, having been made acquainted with the latter by the impure mediation of Manichaeans and Nestorians.

Where a suspicion arose, that the one or other of such pseudo-Christian Buddhist ceremonies might be more ancient than Christianity itself, the subterfuge remained of hinting, that it must have been the work of the devil himself, who foreseeing what doctrines and ceremonies the holy Catholic Church would in the course of time establish, mischievously forestalled her by his caricatures.

We scorn such a make-shift defence, which is in fact but an undisguised *testimonium paupertatis*. Surely the honour of Christianity and the authenticity of its ceremonial—as far as it is not paganized by Romanism—rests on the better grounds and can be maintained against all the claims of Buddhism, without our having to fall back upon the agency of the evil one. But it may not seem under these circumstances quite uncalled for or altogether bootless an undertaking, if we propose to examine on the basis of Chinese Buddhist records those institutions or ceremonies of modern Buddhism, which are particularly conspicuous by a strong resemblance to analogous rites of the Christian Church and of its Roman Catholic section in particular.

### I. BAPTISM.

First among the points of similarity between the ceremonial of Buddhism and Christianity ranks baptism, though it has often been questioned whether Buddhists know or practice any rite corresponding to our Christian baptism. More than a year ago a query on this subject appeared in a scientific paper\* published in China, but it has remained un-

\* Notes and Queries on China and Japan, Vol. III p. 93.

answered ever since. By enquiries which we instituted at that time among Buddhist priests from different parts of Southern China we found, that they were absolutely ignorant of any Buddhistic rite analogous to baptism, and when we pointed out to them a phrase

(灌頂 lit. sprinkling [of some fluid] on the head) which we had repeatedly met with in Chinese Buddhistic books, they appeared puzzled but professed to be unable to explain it. This is probably as it should be; for it would be a pity to rob Chinese Buddhists of their well earned reputation for ignorance and indolence, even in matters of their own religion, a reputation in which they seem to glory. Having however since searched many Chinese Buddhistic works for information on the subject we are in a position now to give our readers a few details concerning the Buddhistic practice of baptism in its relation to the Christian rite of the same name.

As regards the latter it must be allowed, that there is no clear testimony in the Old Testament, the Apocrypha, Josephus or Philo in favour of an ancient origin of the ceremony of baptism, which was no doubt at the time of Christ an established Jewish custom for initiating heathen proselytes. Nor do the genuine Targums or the Mishna say anything on the subject. It is reported indeed that Moses "washed" Aaron and his sons when he set them apart to the office of priests, and there were many Jewish washings and purifications from ceremonial uncleannesses of Ante-Christian date, but nothing about admitting proselytes into the community by baptism can be found. Though there are many precedents in the Old Testament of admitting proselytes into the Jewish church, as Rahab, Ruth and others, not one word is said of their being baptized, and among the laws of admission given by Moses (Exod. Ch. 12. v. 48 and 49) this is not mentioned. On the other hand the above mentioned rites of purification by washing, which were no doubt carried to further development by the tide of ritualism known to have set in immediately after the captivity, supply so satisfactory an explanation of the independent development of the Jewish-Christian baptism, that it would be utterly uncalled for to look for an explanation of its origin anywhere beyond the pale of the Old Testament theocracy. Whatever therefore may be the age or origin of baptism among Buddhists, it cannot affect its Christian counterpart, which though not of great age in itself has grown out of a ceremonial of the highest and best attested antiquity.

HONGKONG, Aug. 12th, 1870.

(To be continued.)

## RUSSIAN ECCLESIASTICAL MISSION.

BY J. DUDGEON, ESQ. M. D.

The absorbing policy of Russia in Eastern Asia, (on the principle of the stronger and more civilized power overcoming the weaker and semibarbarous,) the desire for extension of her frontiers and commerce, so as to reap advantage from her discovery of the opulence of China and the East, the question of refugees &c., brought her repeatedly into contact and conflict with Chinese arms. Defeat, abandonment of position and advantages, and submission to China's dictation, as to boundaries and trade, were neither of unfrequent occurrence at that time nor permanent as the sequel will show. The restless spirit of conquest and adventure soon broke through all barriers and treaties, and pushed forward, disaster only stimulating to fresh renewals of the struggle. Unsuccessful in their attempt to approach China by the Selenga, they directed their efforts to the Amoor, seeking thereby to gain the oriental seas. After long continued efforts to maintain their foothold at Albarin, the Russian colonists of the Amoor were finally in part driven back to Nortchinsk and part brought captives to Peking. These prisoners of war formed the nucleus of the Greek church in China and were the occasion of its foundation. Although treaties of commerce and amity existed afterwards between the two empires, peace was often disturbed and broken, caused by the continual annoyance of supposed mutual want of faith regarding the delivery of deserters, the extent and manner of conducting the trade and the limit of their jurisdiction. The treaty of 1689, which followed upon the fall of Albarin, settled the frontier question, and that of 1719 the question of commerce, and stipulated for the residence of a Russian Consul at the court of the Son of Heaven, and was the occasion of Russia's reaping much earlier than other European nations, many political ecclesiastical and scientific privileges. The only drawback to this new state of things,—and a very natural one from the Chinese standpoint—was the assertion by China of vassalage on the part of Russia, and so we find that she is reckoned in Chinese works on geography as a tributary state of the Chinese Empire. This empty indignity—the dependence of an outer on the central state—exists only in celestial minds and is trifling, compared with the solid advantages which she has gained by the connexion.

Very scanty information exists in English in regard to Russian intercourse with the Far East. Something on the early history of the colonies of the Amoor and particularly of the seige of Albarin, may be found in German drawn chiefly from Russian sources. Klaproth who understood both Russian and French has done good service in publishing information on Russia in the latter language.

One or two books in German have recently been published and will be noticed in the proper place. Besides the travels of our own

countryman, Bell, who went to Peking in the capacity of Physician to the Embassy of 1719; the translation out of French of Timkowski's travels of the Russian Mission and Mr. de Lange's Journal, published originally in German, little else is to be found in English. The information of the following paper is drawn almost entirely from Russian sources, for which I am indebted to a few of the enlightened and learned members of the Mission here, who have manifested a praiseworthy desire to communicate all possible information regarding their Mission and its history. There is nothing to be feared from investigation and nothing to be gained by reticence and seclusion.

The archives of the Asiatic department of the Russian Foreign Office, the libraries of the Imperial Scientific institutions of St. Petersburg and of the Synod of the church, contain valuable manuscripts and works (some of which we are sorry to hear have been lost) relating to the history, institutions, government, religions, medicine, botany, geography, astronomy &c., of China, of the most accurate and extensive character, from the pens of her Savants who have graced the mission here with their brilliant talents and learning, and who were peculiarly well-qualified from their intimate knowledge of the language, intercourse with officials, access to the Boards and protracted stay at Peking, to give us the most authentic information. Very few of their works have ever been published and still fewer, translated. Those published in Russian have been practically hid in a language little studied by the European literati. All this is deeply to be deplored, inasmuch as many investigations, which they successfully wrought out with the results which they obtained must be begun *de novo* by the more Western nations. National vanity or jealousy may have had something to do with the retention so long from the European public of such valuable materials. The translator of Timkowski says, regarding information possessed by the Russian Government, "if it has not prevented, it has at least done nothing to promote the publication of it."

How different is the situation of affairs now in China. More Western nations are represented at the Capital or elsewhere in China by virtue of treaties, and any advantage gained or possessed by one nation is the common lot of all by virtue of the favoured nation clause. Sinologues and merchants are busy at work all over China, and a vast store of useful information is being yearly collected and preserved; trade is developing; the country is thrown open to all alike, and its resources are still beyond calculation.

A brief review of the causes which led to the establishment in China of the first and oldest European treaty power with this country and the consequent founding of the Orthodox church in the Celestial Empire, may not be uninteresting at the present time to the readers of the RECORDER and especially after the able and exhaustive papers by Mr. Knowlton on the history of Protestant and Roman Catholic Missions in China. A notice

of the Greek Church seems necessary to complete the picture of the various forms of the Christian religion propagated in China.

In a work at present being published in Russian by Archimandrite Palladius, one of the most erudite sinologues, there is, I believe, ground for supposing that there were Russians at the court of the Yuen dynasty, (which had its capital at Kambalou, Peking) during the century and a half that the Mongol power dominated over European Russia. We shall soon be in possession of his learned researches and proofs, and in the meantime, we may date the entrance of Russians into China as early as 1567, regarding which there is authentic information. The Czar John the Cruel (der Grausame) sent the Cossack leader Petroff and Yalysheff to explore the countries on the other side of the Baikal. They pushed as far as Peking but failed to obtain an interview of the Emperor Mu-tsung on account of their having brought no presents.

In Murray's China Vol. I p. 358 there is a pretty full account of the visit of Evashko Pettlin in 1619 to China. He reached Peking but was not received for a like reason.

The next notice we find and the first of an embassy properly so called, from Russia to China is in 1653. Chinese books speak of it as having reached Peking in 1656 in the reign of Shun-che, with the view of establishing liberty of commerce. The Emperor ordered them to be received with honour and a house to be prepared for them. The Russian Ambassador Baikoff, who brought presents, was obliged as a preliminary to K'o-t'eu (i. e. to make nine prostrations, beating the forehead each time on the ground) or in other words, to recognise his master Alexis Mikailorvitchi as a vassal, and the presents as tribute, which being refused, the embassy returned without accomplishing anything. The K'o-t'eu has ever been the great bugbear with foreign nations at the court of Peking. It is an act of vassalage and indicates inferiority and dependence. All who send embassies have been considered by the Chinese as coming to demand favors, implore their aid or protection or to render homage. All Asiatics, we may observe, who recognize the sovereignty of China, are also invested (feng) with their authority from the Chinese Emperor.

In 1658 two embassies were sent to Peking, under Perfil'yeff and Yarykin. They took along with them goods to the amount of 40,000 rubles. In 1672 some envoys were again sent to the Chinese court, but always unsuccessful because of their unwillingness to make the prescribed prostrations.

In order fully to comprehend the negotiations already referred to and especially those to be mentioned afterwards, it is necessary to particularize the causes which brought them about, and all the more so, as they formed the turning point, as it were, in the relations of the two empires and paved the way for introduction of Russians and the Greek church into China.

*Albarin.*—The old historical records give a very meagre account of the fort of Albarin.

It is called by the Chinese Yaksa and stands on the left bank of the Amoor, opposite the point where the little river Albaritcha runs into the "river of peace." At this place the Amoor is 1200 feet broad and gets broader as it flows. It is filled with islands. It is the oldest Russian colony and fort in this neighbourhood. It was the site of an old colony of the Tunguses, who called the place after one of their princes, Albara, who lived there and against whom the Russians afterwards fought. Several visits were made to this district in the beginning of the seventeenth century, by Cossacks and fur hunters. On their return they reported the wealth of the country in furs. In 1643 a division of Cossacks succeeded in following the Amoor along its whole course to the sea. After this it was resolved to found a colony and in 1650 the Siberian Cossack leader Khabaroff was sent to carry out this plan. After a difficult march from Irkutsk he reached the upper Amoor and chose Albarin as the place for the new colony on account of its conveniences in regard to water, fuel, wood and pasturage.

In 1651 the little fort was finished, the comrades built themselves huts, and from this as a centre, they went forth in quest of the Sable. The Tunguses, much enraged at the Russian inroads, but unable to withstand the colonists, soon yielded and withdrew before them. Resistance to men armed as they were, was useless. The Russians soon appropriated the surrounding country and went everywhere in search of furs. On account of the paucity of sable around Albarin, they stretched out in all directions and oppressed the poor Tunguses in every way. Thus it continued for years. The Siberian colonists grew worse and worse and plundered the natives, carrying their victorious arms across the Amoor. The Chinese grew furious on hearing of their depredations and outrages, and in 1667 sent an army and summoned the Russians to deliver up the place. Although the colonists were permitted to leave, taking arms and baggage, they notwithstanding allowed themselves to be besieged. The Chinese erected batteries on the island before Albarin and began their attack, but the little fort held out for nearly two years under the greatest difficulties. Hunger at last compelled them to surrender.

The rich furs offered too great a temptation, not to attempt once more a settlement in that region. In 1665 fur hunters consequently settled again in Albarin, but this time more peacefully to the inhabitants of the country. In 1670 Tschirnigowsky followed with a band of Cossacks and repaired the fort. When the news was carried to Siberia, there was a greater emigration than before to this place. Tschirnigowsky avoided all causes of annoyance with the Manchus, but the latter apprehensive of the thriving of Albarin, and of the presence of too formidable a power there, built several towns on the frontiers and particularly Aigun in the middle of the Amoor, below Albarin.

On the 4th July 1685 another Chinese army appeared before Albarin and took up its form-

er position in the island. The Russian garrison in the fort amounted to 450 men with three cannons and 300 guns, under the brave and experienced Tolburin. The Chinese army which came partly by land and partly by water, consisted of 15,000 men 50 battering guns and 100 field cannon. The Chinese first destroyed the surrounding Russian plantations and then began a siege on the fortress. The attack on the fort took place on the 22nd July and the Chinese were driven back for several days, with great slaughter. The Russians considering that nothing was to be gained by holding out, gave up the siege and retired. It is said they surrendered to the Chinese on the condition that they should have a free departure granted to them to Nertschinsk. To this the Chinese agreed, having enticed 25 Russians by advantageous promises to surrender themselves to them. These with the priest Maxin Leontyoff were conducted to Peking, where Leontyoff founded the first Russian church. This was the first installment of Albarines taken to Peking, and the only time that such a settlement of Albarines in Peking is referred to in Siberian Annals. The rest of the Russians withdrew to Nertschinsk and the Chinese destroyed Albarin.

No sooner had the Chinese withdrawn than Tolburin again entered and on the 7th August began to repair the fort as the approaching winter would prevent the Chinese from returning. The fort was rebuilt and surrounded this time with an earth wall 20 feet high. A German nobleman named Beiton or Beuthen who had been exiled to Siberia, taken in the service of Poland, managed the works of the fortress. Tolburin was leader to the party which amounted to 736 men.

In July 1686 a Chinese army of 8000 men and 40 cannon appeared before Albarin and a fleet sailed down the Sungari to assist by water. The siege lasted until May 1687. The Russians had strengthened themselves from Nertschinsk and so the war raged severely on both sides. The brave Tolburin fell during the siege, having been shot, and his place was filled by Beiton. With the same dexterity he so planned the defence that the Chinese were obliged to look for winter quarters on account of the approaching cold. The spring brought fresh reinforcements and necessities to the Russians from Nertschinsk, and although the war lasted throughout the year, the Chinese did not gain one foot of land. In the winter of 1688 Beiton withdrew from Albarin, after he had held it for two years. It is said that when the Chinese were unable to take the fort, they withdrew from it to a distance of four wersts. Scurvy broke out among the Russians. The Chinese when they heard of it, proffered their physicians. The Russians declined the friendly offer and sent as a present to the Chinese camp, a large cake which weighed 40 lbs. Immediately thereupon the Chinese army withdrew.

On the 27th August 1689 the peace of Nertschinsk took place, by which the Russians were obliged to give up their entire settlements on the Amoor and in Manchuria. Beiton was

ordered back to Nertschinsk with all his forces and so Albarin was given up. The Chinese thereupon destroyed it. The fort had existed 38 years.

Up to the 18th century, the Chinese dictated the terms of peace to the Russians and the 'Son of Heaven' looked upon the Czar as a vassal. How are things now changed? The descendants of those filibusters rule there at large, and one stroke of the pen of the Russian minister is enough to detach entire provinces from China.

The ruins of the old fortress of Albarin lie on the left bank of the Amoor, opposite the most Northerly end of the Manchurian province Tsi-tsi-har. It was built in the form of a square, and each side was 120 paces. One side faced the steep bank of the Amoor. The Chinese batteries are still to be seen. At the present day there stands a cross at the south corner of the wall of Albarin with the following inscription in Russian upon it.

"The town of Albarin was built in the year 1651 by Khabaroff the conqueror of the Daours and the people of the Amoor. In the year 1665, it was rebuilt by Tschirnigowsky. In the year 1685, under the leader Tolburin, who defended the fort with 450 men 3 cannons and 300 guns, it was given up to the Mantchus, who besieged the city with 50,000 men 100 field pieces and 50 battering cannon.

In the same year 1685 Albarin was again built. From June 1686 to May 1687, Albarin was defended by the brave Tolburin, who during the siege was killed by a cannon ball and then was held by the German Beiton against 8000 Mantchus with 40 cannon. The Russians left Albarin in 1689."

"This Cross is erected to the memory of the brave defenders by D. Romanoff 30th May 1857,"\*

In the preface to Lange's Journal it is said that the correspondence between the two courts took place early as 1040. This is evidently a printer's error for 1640, for the 16th century is immediately mentioned below in the same connexion. Vide Bell's Travels Vol. II p. 224.

Albarin is said in the same preface p. 229 and at page 395 to be on the south bank of the Amoor, but this is wrong as we have shown. The treaty of Nertschinsk in 1689 is given correctly, but all the events that led to this treaty, the building of the town—the capture and removal to Peking of the prisoners are here given as subsequent to it. Consequently no reliance can be placed on these dates. By this account Albarin fell as late as 1715.

There is some confusion about the date of the treaty of Nertschinsk. Pauthier in his "Histoire des Relations politiques de la Chine avec les puissances occidentales" 1859, says p. 81 that the treaty of Nertschinsk took place on the 22nd August 1688. The Embassy from Russia for the purpose of making and ratifying this treaty arrived in China in the beginning of 1688, the 27th year of Kang-hi. Its object was the determining with common accord the limits of the two empires. It was

under Golovin (according to Klaproth) the son of the Governor General of Siberia. A commission was appointed of three high officials with a retinue of several mandarins, but as not one of them understood Russian or Latin, the Emperor named two interpreters Antoine Pereira and Jean Gerbillon—two Portuguese missionaries, who had the rank of 3rd button conferred upon them. They started from Peking on the 29th May 1688. Both plenipotentiaries met at Nertschinsk on the 22nd August 1688. The Russians demanded then what they obtained 170 years later at Tientsin—that the Amoor or Sakhalien-oula in its entire length should be the boundary line between the two empires. A treaty of peace was concluded—the first Chinese treaty with a European power, and was signed 8th September 1688, in which the river Kerbetchi (Ouronon in Mantchu) and which flows into the Amoor, should be the boundary line along with the chain of mountains, which extends from the source of the river to the sea Ochotsk. All within these mountains and the Amoor on the North was to be Chinese, and all beyond the mountains, to Russia. This treaty was drawn up in Latin.

The above is the substance of Pauthier's remarks on this treaty. It is not explicit enough. Gerbillon made two journeys, the first from the 30th May 1688 to 7th January 1689; and the second he left Peking on the 13th June 1689. The peace of Nertschinsk (in Chinese Niputsu) took place in the 28th year of the Emperor Kang-hi, September 1689. (Compare Du Halde Tome IV p. 186. German Edition.)

The following is the account of the Chinese Ambassadors who were sent from Peking to the Chinese army which was operating against the Russians. The origin of the war and the complaints of the Chinese are here given.

These (peoples) who live on the boundary of the lands subdued by the Grand prince of Moscow are situated in the provinces of Yaksa (Albarin) and Nipchon (Nertschinsk) which belong to our Lord the Emperor. They have practised there much violence and murder. The matter has been complained of at Moscow but no answer has been received. Our Lord the Emperor sent in 1686 some of his people to the Muscovite officers in order to adjust the differences; but a certain Alexis, Governor of Yaksa, paid no respect but took up arms. This compelled our Lord the Emperor to besiege Yaksa. He was successful in possessing himself of the city. But while our Lord the Emperor believed that the Grand prince of Moscow would not be satisfied with the conduct of his Governor, he commanded that no Muscovite should be killed. Indeed he ordered that those of the garrison who wished to return home should be furnished with all necessaries, and those who did not wish to return, should be conveyed to Peking with the promise that they should be treated according to their rank. Alexis was himself plunged into tears by the magnanimity of the Emperor. Vide Du Halde IV p. 147.

PEKING, 23rd June, 1876.

(To be continued.)

\* Romanoff was a Russian Tourist who travelled long on the Amoor.

## A VOCABULARY OF THE MIAU DIALECTS.

BY REV. J. EDKINS.

(Concluded.)

## 12. NUMBER, WEIGHTS, TIME.

	1	2	3	4	5	6	7	8	9	10
C.	lan	sung	sa	si	ha	ju	sa	pi	ku	si
						zung		len	len	len
Ano.	wang	sung	sa	si	ngo	jau	chai	pien	ku	ch'ien
Blue	hai	a	pan	sang	kia	ti	hiung	ya	kieu	yikieu
W.	lo	alo	pilo	lobo	pihlo	tsolo	holo	yilo	kalo	kulo
L.	ta	nye	seu	si	ngo	k'io	hi	ho	ken	k'iah
	meu	"	"	"	"	"	"	"	"	"
II.	van	tow	tsu	t'so	pah	tum	to	ho	fan	lapoom
	kü	dō	su	sau	ma	nom	situ	du	feu	pu üt
	c'hit	tan	fu	shao	pa	tum	teu	geu	fai	fu üt
T.	nau	nie	so	je	wu	ngo	ni	tsi	ke	me
	lung	"	"	"	"	"	"	"	"	"
M.	ha	ngeu	pu	pi	pa	cho	chung	yi	kieu	ko
Y.	ki	i	kan	si	wu	liang	hwo	ping	kung	shi
Bir.	tie	nie	sung	li	a	k'e lau	ku	sek	keu	c'ha
						nie				

*Eleven*, C. zeh yin, chieu yi, Blue, ki ka, W. ku yi, L. k'ia di meu, H. la pun, wu.

*Twelve to eighteen*, II. la puk lau, la pun pih, la pu k'o, la pu ch'i; la pu ch'it, la pu tu, la pu tau.

*Hundred*, C. yi pa, pa liau, Blue, yi pa, L. do hwo, II. lau van, M. a, T. na ji wu cho.

*Thousand*, C. zen len, wan liau, Blue, yi t'sien, W. yi t'sai, L. da to, H. longeen, M. a t'sai.

*Ten thousand*, C. yi wan, liang liau, M. a wan.

*Hundred thousand*, C. si pelen, c'hiu liang.

*One man*, C. pu lu wen, wang liau, Blue, de nai, W. yi lun, L. tameu wu cha.

*Ten men*, C. si po, ch'ieu wen, Blue kieu nai, W. ku lun.

*Hundred men*, C. pa pu, pe wen, Blue, yi pa nai, W. yi pa lun, L. ti hwo wu cha.

*Thousand men*, C. t'sien pu, liang wen, Blue, yi t'sien nai, W. yi t'sai lun, L. ta to wu ja.

*Ten cash*, Blue, teu tau, W. ku lo tsai.

*One ounce*, C. yi sang, yi ling, Blue, hai liang, W. yi liang, L. dalo.

*Ten ounces*, C. zeh pi sang.

*One pound*, C. yi kan, Ch. kin.

*Ten pounds*, C. gü kan.

*One year*, C. pi le.

*A former year*, C. pi tau.

*Sixty years*, H. tum fo tai.

*How old are you?* H. meu pu tala hoe pone.

*Last year*, C. pi kwa, Ch. kwo nien.

*This year*, C. pi ling.

*Morning, evening*, H. len, ko fan.

*Next year*, C. pi mu.

*1st month*, C. le hiang, M. la ha.

*2nd month*, C. le ini, M. la ngeu.

*11th month*, C. le yi, M. la tung.

*12th month*, C. le lo, M. la jiu.

*1st day of the month*, M. ha mei la.

*2nd do.* do. M. ngeu mei la.

## 13. VERBS.

*Be alive*, C. kian, Blue, hwo, A. po, W. kai, L. so, T'. nan.

*Die*, C. tai, Blue, tai, A. to, W. to, L. si, S. tai, T'. she hu, Y. t'ai.

*Have*, C. pan, Blue, mai, A. meng, W. ma, L. heh, P. I. yang, P. P. mi, H. du.

*Not to have*, C. omi, Blue, tsieu hien, A. ma meng, W. tse ma, L. mo P. I. mu yang, P. P. mau mi, H. chanan, S. amai, Bir. mai.

*Not to know*, M. ha t'ai.

*Come*, C. ying ma, Blue, lu hien, A. lau, W. ma, S. ma, L. to, M. pa.

*Take a wife*, Y. shau ling.

*Go*, C. tau pu yen, Blue, meng hien, A. meng, W. ken chai kwan ma, L. nge teu, M. san.

*Marry out a daughter*, Y. liau pi.

*Walk*, C. pia lun, Blue, pe kiai, A. meng ki, W. ma.

*Beat a drum*, K.L. pa miao, (gong, pa lau.)

*Sit*, C. lang, M. chung, T'. meng pei.

*Have a son*, Y. tung tang.

*Lie*, C. pei lun, M. pu meng.

*Sleep*, K.L. pai, Y. pei.

*Cat*, C. keng, Blue, hau.

*Knock head in prostration*, T'. c'hia ta pei.

*Will, willing*, Blue, kie hi, A. hau, W. ki ying.

*Not willing*, W. che ying, Blue, k'i, A. mo hau.

*Bury*, K.L. nau lai, Y.

*Kill*, C. kai, M. ta nei.

*Bind*, C. sa, Blue, k'eh nai, A. k'ai.

*Speak*, T'. sha li, K.L. u shwa.

*Buy*, C. pan heu seu, Blue, heh leh keh sien, A. mu lau, W. ke na, L. ve.

*Sell*, C. o pu ken, Blue, tau mei, A. mu mung, W. ma, L. wu.

*Quarrel*, K.L. si p'ai.

*Throw on the ground*, C. wei ku zen nang.

*Sacrifice to hills*, C. pai su sai meng.

*To write*, T'. ch'i ch'i ya.

*To read*, C. du seu, B. de to, W. ning teu, T'. c'hi t'o.

*To plough*, R. te na, Blue, ana, A. kai lei, W. alai.

*To sow*, C. sung hau, t'u kwa, Blue, ngo lei, W. nge lung.

*To reap*, C. ku na, Blue, nai pa.

*It is so, yes*, H. man, M. ye.

*It is not*, H. wei, M. fu ye.

*Shoot*, H. cheu.

*To sacrifice*, M. cho kwun, K.L. chi kwei.

*To see*, M. tso meng, K.L. p'au tsai.

*Not to see*, K.L. keng mi tsai.

*Weep*, M. nie, T'. t'si.

*Laugh*, M. k'u, T'. nie.

*Walk fast*, M. sheu, K.L. piete shang.

*Walk slow*, M. ta hwei, K.L. piete li.

*Ride*, M. tsang mei, K.L. tsang mei.

*Light a fire*, M. pe teu, K.L. ti t'ai, Ch. shau hwo.

*To face the fire*, M. nu teu, Y. lo tau.

*Rob*, M. che t'e nei.

*Steal*, M. ye nei.

*Reconcile people*, M. kiang tai.

*To guard against*, M. mu chang.

*Be neglect*, M. chang chang.

14. LOCATIVE PARTICLES,  
CARDINAL POINTS.

*Middle*, C. kiang men, Blue, kia tung, A. chang, W. hwa chang, L. ku ngo.

*Before*, C. pe li kwan, P. I. kanna, Blue. liang mai, A. ta, W. na to ye, L. si ki.

*After*, C. leu siang, P. I. kan lang, Blue, ti kai, A. kwang, W. chau lo, L. nu c'hu.

*Left*, C. veng zen, P. I. kan seh, Blue, pe tsi, A. ju, W. na ke lang, L. fo pe.

*Right*, C. veng kwa, P. I. kan hwa, Blue, pe tui, W. ke lo, L. sien p'a.

*Above*, C. heng lei, P. I. kan neng, Blue, ke wai, A. ka, W. na ke tang, L. mo ta, M. lieu, K.L. lieu mang.

*Below*, C. zung lei, P. I. kan tau, Blue, ke ta, A. ki, W. lang a teu, L. midi, M. lo, K.L. lo mang.

*East*, M. keu nung tai.

*West*, M. keu nung mang.

*South*, ki chung.

*North*, ki da.

### REMARKS ON THE PRECEDING VOCABULARY.

The affinity of the Miao dialects is shewn by the preceding vocabulary to be chiefly with the eastern Himalaic languages, of which the most prominent representatives are the Siamese and Cochin Chinese.

The post position of the genitive and of the adjective, and the law which places the verb before its object, suggest this consanguinity in a striking manner.

In the dialect of the Chung Miao, Ningpo is *the top of a hill*. If this dialect followed Chinese, Tibetan or Mongol laws of Grammar Po, *mountain*, would stand first. So again po lau, *great mountain*, indicates that the consanguinity is closer between the Miao dialects and the Siamese and Tibetan, than between the Miao dialects and the Chinese and Mongol. If it were otherwise the adjective lau, *great*, would stand before po, *mountain*.

Further, the position of the verb as coming between the actor and the agent indicates that in this respect the cousinship of the Miao is on the side of China, Siam and the Malayan Archipelago. In the language of the Chung Miao the words "to eat rice" are expressed by *keng-hau*, in that of the Blue Miao by *na kai*. In these dialects hau and na mean rice. The Yau people say tau for *fire* and lo tau for *face the fire*.

Laws of position form sufficiently distinctive marks for any of the eastern Asiatic languages to determine

their family; and the Miao dialects may be therefore regarded as certainly belonging to the eastern Himalaic system.

In addition to this proof many common words may be appealed to. The Li mountaineers in Hainan, visited by Mr. R. Swinhoe, say nam for *water*. This is a Sianese word familiar to us in the name of the river Menam. The Siamese use a set of numerals obviously identical with the Chinese. Among them sung, *two*, corresponds to the Chinese shwang, *a pair*. The numerals of several Miao dialects also contain among them sung for *two*.

The Chung Miao agree with the Siamese in their words for *yellow*, *small*, *eyes*, *ears*, *tongue*, *foot*, *flesh*, *salt* and in most of the numerals.

The vocabulary of the Blue Miao has the words for *stone*, *father*, *head*, *iron*, and *silver* the same nearly as the Siamese.

That of the White Miao has the Siamese words for *head*, *iron* and *silver*.

Judged by the vocabulary the cousinship of the Lo lo is rather with the Birmanese than with the Siamese. Thus they agree in the words for *heaven*, *earth*, *river*, *mother*, *foot*, *yellow*, *white*, and the numbers 1, 2, 3, 5, 6, 7, and 9.

The Miao are mentioned in Chinese history for 4000 years. The Lo los came into notice about the third century Anno Domini.

It is the result of Logan's researches that the Cochin Chinese are known to have been on the Sangkoi 2000 years since, that the Lau 600 years ago had their capital at Mogaung in the upper basin of the Irawadi, and that a Shan prince ruled on the Irawadi A. D. 100.

He concludes from these and other data derived from Chinese and various sources that a Shan nation came under Chinese influence B. C. 200 to A. D. 220 when the first Chinese colonies were planted in Yunnan. Then going back, skilled in many arts learned in China, to the upper Irawadi and Assam they have ever since remained there as Shans and Kham-ti. They also occupy the Menam and Mikong

basins. In the East, he adds, they are called Lo lo, Lau, and T'ai. These with the Siamese are regularly descended from the Yunnan tribes.

According to these facts and views (taken from the Journal of the Indian Archipelago) the Lo lo are classed with the Lau and Shans and belong to the eastern Himalaic branch.

The evidence of the vocabularies now published goes to shew that the Lo lo are distinct in China from the other tribes, and I feel little hesitation in placing them among the tribes allied to the Tibetans and Birmese. The expedition against them in the time of the three kingdoms organized by the celebrated Chu-kwo-liang furnishes us with an approximate date for their arrival in China, which may be assigned to the beginning of the Christian era.

On the other hand all the tribes whose race name is Miao or Man are of Siamese consanguinity, and arrived in south China either before or contemporaneously with the earliest Chinese history. The T'u man have become insignificant, and many of the Man tribes have disappeared. This has occurred, if chiefly through Chinese pressure, yet secondarily we may suppose from the greater power possessed at certain periods by the Lo los, just as the Mons of Pegu were overpowered by the Birmans.

In two of the vocabularies some words are marked as having tones. The Chinese compiler assigned to them Ch'u-sheng or Shang-sheng as it appeared to him proper. This fact perhaps shews that tones belong to the Miao dialects, though we cannot trust the Chinese description of their special character.

As a further corroboration of Birmese consanguinity I may mention that the old title Lo-tien-wang, given to Chu-kwo-liang's general, coincides in the second word with the syllable tien, in the ordinary Chinese name of Birmah, Mien-tien, as before remarked; also that the Birmese writing is used in one of the Ming vocabularies of Miao dialects, the Pa Pe.

## THE MASSACRE AT TIENTSIN.

BY A. M. P.

The following account of the Tientsin Massacre is compiled entirely from the published letters of Messrs. Lees, Hall and Stanley, English and American Missionaries, at that place, which appeared in the Shanghai and Hongkong papers of July and September, last.

The terrible scenes of this dreadful massacre were ushered in by the sounding of the fire-gongs, at which signal all the fire-guilds rushed to arms, instead of seizing their buckets as ordinarily, and hastened towards the French Consulate where the first attack was made. The French Consul left immediately for the Yamên of Chung How, Governor of the city, to demand protection. Soon after his departure, some, or all of the inmates of the Consulate, including M. Thommasin, Secretary of the French Legation at Peking, and his wife, just arrived from France, were barbarously put to death. The Consul himself, on his way back to the Consulate, in charge of Chung's escort, was met by the excited crowd, and slain in the street.

No sooner had the destruction of the French Consulate and Cathedral been completed, than the mob rushed off to the Hospital and Mission premises, belonging to the French, where ten Sisters of Charity were subjected to the most horrible death, and their buildings burned. At other places, a French merchant and his wife were brutally put to death, and also while fleeing from the city, three Russians, one lady and two gentlemen. Twenty two foreigners in all were thus ruthlessly massacred, some with cruelties too horrible to mention.

Eight Protestant chapels, including the valuable premises of the Am. Board were destroyed, and some of the native converts lost their homes, and all their earthly possessions. From sixty to seventy Catholic converts are reported to have been killed, and many Protestant converts wounded, beaten and imprisoned.

All missionary operations have been brought to a stand-still. The schools are closed—the missionaries have no chapels, nor can they even preach in the street.

The whole surrounding country is in a disorganized state. It is at present out of the power of missionaries to move freely among the people, and unless such action shall now be taken by civilized powers as to make the repetition of such awful deeds impossible, foreign life and property there are altogether unsafe.

Some have endeavored to show that the hostile feeling was, and is, only against Catholics, but evidence to the contrary is much too strong. The Sisters of Charity were more especially referred to, at first, as objects of popular hatred, for the reason that they were said to have kidnapped children, in order to get their eyes, hearts and brains for medicine—but the mandarins and all, save the ignorant and superstitions, were well aware that there was no foundation for such reports. There is proof, in abundance, to show that all foreigners were doomed to a general destruction. After completing the dreadful carnage at the Catholic Hospital, the mob loudly expressed its determination to go down to the Foreign settlement and burn the hong.

Some have also sought to prove that this mob partook of the nature of a public excitement merely. Evidence, however, is by no means wanting to show that but for official encouragement such a tragedy could not have been enacted.

Proclamations of the most incendiary character were issued by the Prefect and city magistrate before the outbreak—the mob was encouraged, if not directly led, in the attack, at various points, by a military mandarin, named Chên-kwo-jui, and foreign-drilled troops from the Chên-tai Yamén were among the most active in the work of destruction and death. The complicity of the Mandarins may be inferred from the fact that up to a fortnight after the riot not a single arrest had been made.

Proofs are also constantly accumulating to demonstrate that the affair was no sudden outbreak, but deliberately planned.

It was well known for some days previous to the massacre that a plot of some nature was being formed against foreigners.

Several gentlemen were forewarned, and, in one or two cases, expressly informed at what locality the rioters would commence operations, viz., at the French Cathedral and Hospital. A report was current in a district in Shan-tung, at least five day's journey from Tientsin, as early as the 25th of June, that foreigners in Tientsin were to be attacked on the 21st and 24th of the month. Not only was the plot spoken of, but no distinction with reference to the nationality of the intended victims was mentioned.

Regarding, then, this tragic affair, in all its aspects, we are constrained to feel that nationalities and national interests, in regard to its final settlement with the Chinese Government should not be separated.

We cannot thus dissever our interests if we would, for in the minds of the Chinese there is but one feeling toward all foreigners.

Were the French to be driven out or exterminated to-day, the question with the Chinese would most assuredly be, "What nation next?"

It therefore behooves England and America to stand shoulder to shoulder with their bereaved sister nations in securing a full investigation of this matter, impartial justice and the speedy punishment of the guilty.

Thus will they defend the great principles of righteousness, and truth which constitute the bulwark of all nations, and which form the only basis of a mutual and lasting peace.

I append the testimony of one of the Christian helpers at Tientsin. This account with a few slight changes has also been published in various papers.

#### *Native Evidence of the Massacre.*

The following is a copy of evidence, given to the Rev. C. A. Stanley, by a Chinese convert connected with the American Mission at Tientsin, in regard to the late massacre. He was preacher at the East chapel under care of Mr. S.

#### *Testimony of Yú Chú Li.*

Mr. Yú has been a member of my church since August, 1866. I believe him to be a person of honesty and integrity of purpose. Previous to his coming to Tientsin, he had held the office of Chi-hsien, in the city of Han-chén, in Shansi. He is a native of Ho Hsuen Tsz Hsien, in Shansi.

Having made a careful inquiry, he testifies as follows concerning the recent outbreak.

"There has been, during the summer, a large number of deaths at the Jen-tsz-tang (Sisters of Charity's place), which gave rise to rumours that children were being killed for the sake of their eyes and hearts, for medical preparations. About this time, two persons, Chan Swan jr., and Kwo Kwai jr., were executed as kidnappers. They had no connection with the Catholics. Their names,—Swan "to bind," and Kwai "crooked,"—are such as no Chinaman would accept, and throw suspicion on the attempt to connect them with the Jen-tsz-tang. At their execution, the Chifoo expressed himself as not fearing foreigners.

Pleased with this utterance, an official canopy and tablet were sent him by some of the people, inscribed 萬名傘 "The ten thousand names umbrella," and 萬家生佛 "Ten thousand families have produced a Buddha."

About this time a report was circulated by the literati, that the Catholic priests were intending to visit the various schools of Tientsin, and take four boys from each school—the schools were at once dispersed.

Another kidnapper was now taken, named Wu, 19 years of age, who had in charge a man 30 years old. He was not punished, but well fed and cared for; and prevailed on to say that he had lived at the Tien-chu-tang for some weeks, and that one Wang-san gave him medicine which assisted him in kidnapping children.

On the 22nd of the 5th moon (June 20th), the Chefoo, followed by a crowd of people, went to the Tien-chu-tang (Cathedral), to seek Wang-san; there was no such person there. On the following day, the Chefoo, Chi-hsien, and Tantai visited the place, taking Wu to identify Wang-san. As Wu professed to have lived there for some time, the priests desired him to tell what room he occupied; how it was furnished; how it was arranged; where Wang stayed, &c., &c., all of which he was unable to do. All the Chinese on the premises were then called, and he was told to point out Wang-san, but could not. The officials were then shown over the entire premises, after which they went away.

A large number of people followed them to the place, and a crowd had collected while they were there. They went away without any effort to disperse the crowd.

There was much excitement before the departure of the officers, which increased. Some tried to press into the yards; brick-bats were thrown over the wall, and at the windows; one or two people were seized for throwing them, when the entire crowd espoused their cause.

The French Consul now rushed off to Chungchow's Yamen, near by. Officers were sent to try and disperse the people but could do nothing. In charge of an escort, the Consul endeavoured to make his way back to his Consulate, but was killed by the mob, between the Yamen and his house. Can give no particulars of the destruction of Jen-tsz-tang. This is what he himself saw and heard.

Between 10 and 11 A. M., on the day of the massacre, he went over to the West chapel, to see the chapel-keeper, who was sick. He heard the gongs sound about 11 o'clock, and seeing some excitement in the street, started back to his own chapel. The streets were filled with excited people, all going Eastward. Noticed that the firemen, instead of carrying buckets, were armed. As he came opposite the Chên-tai Yamên, he heard the bugle sound inside. The armed crowd understood this as a good omen, and became loud in their threats against foreign-

ers. They were mostly Hun Hsing, or ruffians. He proceeded as best he could to his chapel—found the door locked, and the keeper fled. Sat down with another Christian in a Mahammedan shop, opposite. Presently a man came, saying, "the French Consulate, Cathedral and Jen-tsz-tang are burned, and now the London Mission Chapel at the East gate is being torn down." Slowly started towards the West: saw soldiers from the Chên-tai Yamên, firemen, and neighbors attack the new hospital premises of the London Mission Society, whither the soldiers soon followed. Through the bravery and presence of mind of the native living there, this place was preserved from destruction.

On the 24th of the 5th moon (22nd June), I sent an official communication to the Hsien Yamên, to this effect.

"I was formerly Chih-hsien of Han-chên in Shansi, and am a native of Ho-hsien Tszu-hsien. China and the Foreign powers have a treaty permitting the latter to preach, and us to accept and believe their teachings. Every one knows of the Emperor's permission. I have examined their books, entered their Church, and am now assisting Mr. Stanley (American) in expounding their books. I have lived over a year at Tsang-mên-ko Chapel, where there has been preaching for many years. All the neighbors know we have violated no law. On the 23rd of the 5th moon, soldiers and firemen destroyed our premises, and stole all my things. I don't know what sin I have committed. I do not know whether the Tien-chu-chiao take out the eyes and hearts of children, but we had no connection with them. They are French; while the Yesu-chiao is connected with the English and Americans. We teach the necessity of repentance, good works and a pure heart; heal disease and help the poor. We have no secret way of securing the people. If I have committed any offence then punish me; if not, please send a guard to protect us against plunderers and murderers." (The names of the Christians were attached; Yü retains a copy. The guard was sent.)

On the 26th (June 24th), the Chi-hsien issued a proclamation, saying that the Tien-chu-chiao and Yesu-chiao, were not the same; and that any one injuring members of the latter would be punished.

On the 1st of 6th moon, (June 29th), I received the Chi-hsien's card, inviting me to accompany him on a visit to the Chefoo. He received me respectfully, opening the middle door for me to enter. He asked—"Is yoursect and the Tien-chu-chiao the same?" "No, I am connected with the American." "Is Jesus a Western sage?" "The ignorant say so; but He is the Creator of all

things, Ruler of all, and Father of all men." "Do you get more pay as a preacher, than formerly as an official?" "This doctrine exhorts to cast out covetousness—I only get enough to live on." He, the Chefoo, then said. "I hear that I am accused; and it is claimed by some that I incited those who destroyed the chapels. I was unwilling to, and did not receive the umbrella and tablet sent me; the people only are responsible for what has been done. I sent for you because I desired to tell you this."

(Mr. Yü considers that the Chefoo was the prime instigator of the movement, at Tientsin; assisted by the Chi-hsien and several military officers; and that it has been in course of preparation for months.)

Evidence taken July 6th 1870.

### ON THE BEST METHOD OF REPRESENTING THE UNASPIRATED MUTES OF THE MANDARIN DIALECT.

BY REV. JOHN GULICK.

Philologists divide all articulate sounds into two classes, surds and sonants.

The following table exhibits this classification. \*

Sonant.	Vowels.		
	c	o	
	i	u	
	y	r, l	w
	ng	n	m
Surd.	h		
Sonant.	zh	z	
Surd.	sh	s	
Sonant.	j	th (y)	v
Surd.	ch	th (igh)	f
Sonant.	g	d	b
Surd.	k	t	p
	Palatal.	Lingual.	Labial.
	Series.	Series.	Series.

In Webster's dictionary we find the following definitions for the words sonant and surd as applied to articulate sounds.

*Sonant*.—Uttered with intonated or resonant breath, made with sound instead of breath, alone; vocal.

*Surd*.—Uttered with simple breath; unintonated; aspirate.

With these definitions and the classifications of the table given above to guide us, there can be no doubt in which class we should put the aspirated sounds of the Chinese. They are surds.

But what are the corresponding unaspirated sounds? Are they surds or sonants?

\* See Prof. Whitney's "Language and the study of Language," p. 91, where a table differing slightly from this is given.

Though differing somewhat from the sonants g, d, b, dz, and dg, dj, j, in other languages, the following considerations are I think sufficient to lead us to accept them as belonging to this class.

1. The inhabitants of other Asiatic nations, who have had occasion to represent the words of their several languages by Chinese characters, have as a rule used unaspirated characters for the sounds, g, d, b, &c.

The Mohammedans from Arabia and Persia have followed this method, as is seen in the characters they have chosen to represent such names as the following.

Adam, 阿丹.

Abraham, 宜不拉希理.

David, 大烏代.

Arabia, 阿勒必.

The Hindoos have represented the sonant B in the word Buddha by 佛 which according to Mr. Edkins was anciently pronounced *But*.

The Mongols, Manchus and Japanese also constantly select unaspirated characters to represent the sounds g, d, b, and j of their languages.

2. These surrounding Asiatic nations, in writing Chinese words in their own alphabets, have uniformly used g, d, b, &c., to represent the unaspirated sounds.

The Japanese write *Dai Buts* for the sounds of the characters 大佛.

The Mongols, have three classes of mute sounds, one of which corresponds to the Chinese aspirates k', t', p', another to the English surds k, t, p, while the third class is the same as the English g, d, b.

They however use but two series of mute letters, the one representing both sounds of k, t, p, and the other the sounds g, d, b. In transferring Chinese sounds the former are made to stand for the aspirated initials and the latter for the unaspirated; 山東 is spelt by them Shan dung.

The Manchus also use g, d, b, in writing the sounds of Chinese unaspirated characters. The sound of 工 they spell *Gung*; 大 they represent by letters corresponding to our *da*.

3. The Chinese in turning their own words into other languages and in receiving words from other languages, whether European or Asiatic, have always followed the same system, using unaspirated characters to represent the sounds g, d, b, and the reverse.

No Chinese teacher, following his own ear, would ever represent the second syllable of Eden by an aspirated sound. If he used the character 田 it is because that character is in his dialect unaspirated. For a Chinaman to use an aspirated sound to represent our g, d, b, would be as unnatural as for us to use g, d, b,

to represent the aspirates. Such words as Borin, Gobi, Mongol, Hindustan and Java, which have been transferred into Chinese characters by themselves, show that according to Chinese ears the sounds g, d, b, j, must be represented by unaspirated characters.

4. The Russians so far as I know, invariably represent the unaspirated mutes of the Chinese language, by the sonants of their language which are quite as heavy as the sounds of g, d, b, in English.

5. Many European travellers and missionaries, from the days of Marco Polo to the present time, have thought that at least some of the unaspirated sounds could be best represented by sonants. Marco Polo's usual spelling for the word 州 is Giu.

6. There is reason to think that Sinologues are gradually coming to recognize the claim of the Chinese unaspirated mutes to be classed as sonants.

In Mr. Wade's first series of Chinese lessons, which were prepared in Canton, the Chinese unaspirated mutes are said to be the same as the English k, t, p, but in his last books he describes them as having in many places the sounds of g, d, b. I would hardly wish to make so strong a statement; for from natives of the Northern Provinces, I seldom, if ever, hear sounds which correspond exactly to the sounds represented by these letters in the English language; but at the same time I think the unaspirated sounds are more nearly represented by these letters than by the surds k, t, p, &c. It seems to be admitted by all, that some of the dialects preserve, in the lower series of tones, the sounds g, d, b, &c., as distinct as in English.

But of all the systems, that have been published for transferring the sounds of the Chinese language into English, or for representing the sounds of our language in Chinese characters, no one recognizes that the soft or sonant mutes of our language are as a class represented by the unaspirated mutes of the Chinese language.

It is therefore with special interest that we hear that a syllabary which has been prepared on this principle by Mr. Schereschewsky, is to be published in the appendix of Dr. Williams' Mandarin Dictionary. The syllabary will consist of Chinese characters chosen with reference to their adaptation for use in transferring foreign geographical names. If a similar system had been used in transferring Bible names into Chinese, many which are now entirely disguised might have been well represented.

No scholar could be found better qualified than Mr. Schereschewsky to point out that system for transferring names, which the experience of many other nations in their long continued intercourse with China has shown to be the best.

7. Careful attention to these unaspirated mutes as pronounced by a native will bring to notice the fact that all the breath used in producing them is accompanied with vocal sound; while in speaking English k, t, p, there

is a slight escape of unvoiced breath. It is this unvoiced breath which requires that the latter should be placed among the surds. And on the other hand it would seem that the Chinese mutes, in which vocalization commences with the first escape of breath, should be classed as sonants.

For discriminating fully between the English and Chinese mutes, we need the distinctions which have been preserved in the Sanscrit. In that language we find two forms not only of the surd mutes which may be represented by k, t, p, and k', t', p', but also of the sonant mutes which may be written g, d, b, and g', d', b'. In the Mandarin dialect all the mutes both surds and sonants are pronounced with more breath than in English. The surds become k', t', p', and the sonants g', d', b'. If all the four series of mutes were found in the Mandarin it would be necessary to keep up the use of the inverted comma, but as there are only two series the continual use of this mark is unnecessarily cumbersome. It is sufficient for general purposes, to use k, t, p, for the surds, and g, d, b, for the sonants; carefully remembering that the surds are always strongly aspirated and that the sonants are usually if not always spoken with more breath than in English; the process of simplification is however carried to a perplexing extreme when, as in Morrison's dictionary and on maps, all the mutes of whatever series are reduced to the three letters k, t, p, without even the aid of any mark to distinguish surds from sonants.

In the dialects where the European sonants g, d, b, dz and dj, are constantly found in the lower series of tones, the forms d' g' b' dz' and dj' are needed to distinguish the unaspirated initials of the upper tone series from those of the lower.

For accurate scientific discrimination of these sounds in the different dialects the marks may be used with the greatest advantage but on maps and for general use in transferring Chinese names into English the inverted comma is of but little use. If this system is the best for transferring European words into Chinese, why should it not also be the best for transferring Chinese words into the European languages?

Some of the chief advantages, that will be gained by this method of representing the unaspirated initials, will be,

1st. The better distinguishing of names of places and persons. Within the limits of any three or four provinces there are many instances of two or more places that will have for the foreigner but one name, if the present method of writing unaspirated initials is followed. In a single department of this province are the two cities 冀州 and 祁州, both of which names are, on our maps, written Ki. On maps professing to give the Peking pronunciation both would be written Chi. Great confusion would be avoided if the name of the first which is unaspirated were spelt Gi or Dj, and if this spelling should lead for-

eigners to pronounce it like *gee* in *geese* or like *Je* in *Jehu*, it would be a much nearer approach to the Chinese pronunciation, than if they pronounced it in the one case like the English word *key* or in the other like *chee* in *cheese*.

Unless we adopt some effective method of distinguishing between aspirated and unaspirated initials, the confusion and embarrassment will increase as our intercourse with China increases. The Russians, the Mongols and the Manchus avoid confusion by using sonants to represent the unaspirated initials. Is there any other method of distinguishing these sounds from the aspirates that will be so correct and at the same time so easily understood and remembered?

2nd. The Chinese invariably use their unaspirated characters to represent our *g*, *d*, *b*. This method is now adopted by some of our scholars as the best that can be found for transferring these sounds into Chinese.

If then we use the unaspirated characters 干 旦 伴 for the first syllables of the names Ganges, Danube, Bangor, while for the first syllables of the names Kansas, Tanjore, and Panama, we use the aspirated characters 看 貪 盼 when we wish to transfer these syllables from Chinese into English will it not be best simply to reverse the process, preserving the distinction between 干 看 by writing one *Gan* and the other *Kan*?

3rd. If we do not follow this method we introduce confusion into the spelling of Mongolian, Manchurian, Korean and Japanese names; for example Gobi will be changed to Kopi by those who follow the Chinese characters, and at the time represent the unaspirated initials by *k*, *t*, *p*, *ch*, *ts*.

Those who are studying Mandarin will find great advantage in representing the unaspirated sounds by *g*', *d*', *b*', the inverted comma being used to remind them that the sounds are somewhat different from the English *g*', *d*', *b*'.

The Manchus in learning Chinese have found the advantage of such a method and invariably follow it in all books where the sound of Chinese characters and words are given in Manchu letters.

This spelling would call the attention of the learner to the fact, that in the Mandarin dialect there are no sounds that correspond exactly either to *g*, *d*, *b*, *ds*, *j*, or to *k*, *t*, *p*, *ts*, *ch*, as spoken in English; and that when the unaspirated word 斤 is pronounced like the English word *chin* the Chinese hearer is at a loss to know whether the unaspirated 斤 or the

aspirated 欽 is meant and will often think that you mean the latter; but that if the first is pronounced like the English *gin* or *jin*, only using more breath in the enunciation of the vowel, the unaspirated Chinese sound will be exactly produced.

## CANONIZATION OF A WELL.

During the recent drought in the north of Chihli, the Emperor and the Princes made repeated supplications at the various shrines in and around the Forbidden City, imploring the gods to send the needed rain and avert a repetition of the famine of 1867. The dearth was becoming very serious, for the wheat crop was almost a total failure, and the prices of provision were nearly double those of last winter. Food had been distributed to the destitute at sixteen places in the city for two months, and the increasing number of beggars in the streets indicated the pressure upon the poor.

In his distress, His Majesty sent a special officer to the town of Han-tan in Kwang-ping fu, just on the borders of Honan, to bring from thence an iron plate which was kept in a well outside of the town; this well called 蛟龍井 *Kiao-lung-tsing* lay within the precincts of a temple dedicated to *Lung-wang* or the Chinese Neptune. The plate is described as shaped like a gourd, about six Chinese inches long and half an inch thick. It bears the inscription, 甘霖普沛 "May sweet rains be diffused copiously." The officer sent for it, reported his arrival in the Gazette, and carefully placed it in the *Ch'ing-hwang-miao* or Palladium Temple, on the altar of the Dragon King. The common notion among the people is, that this iron plate acts as a key to lock the mouth of the dragon, and in his uneasiness he will hear the prayers for rain in order to have the troublesome bandage removed, thus answering the maledictions of the worshippers, if he will not listen to their intreaties. The worship is all done by officials, no plebian dares to interfere in this matter, nor even go into the temple at this juncture.

About ten days after it came, copious rain, relieved the anxious rulers of their fears of famine, and the iron plate was sent back to Han-tan to be replaced in the well.

A few days since, the following Decree appeared in the Gazette.

"When the Dragon King of Han-tan was besought in the year 1867 for rain, he answered quickly. We then ordered that the place should be canonized as the Holy Well of the Dragon God 聖井龍神, and its rank entered in the Sacrificial Statutes; we also directed the Governor-general of the province to examine into the condition of the temple over it, and take measures to effect the necessary repairs.

"The drought around the Capital having been again very distressing this year, We sent a special officer to escort the [t'ieh pai 鐵牌] iron plate to Peking, where it was reverently received and put in the Palladium Temple. Before many days, the sweet showers successively descended, and the fertilizing rains soaked the whole region, thereby repeatedly manifesting spiritual favor and grace. Truly, we deeply feel the greatest reverence and thanks.

"Let another title be conferred on the well, and it be called the Efficacious Answering Holy Well 靈應聖井龍神 of the Dragon God; and let Tseng-kwoh-fan order his subordinates to ascertain whether the temple has been repaired as directed. If not, let the work be hastened to completion, and let the southern office in the Hanlin Academy reverently write a tablet and send it to the Governor-General for him carefully to suspend in the temple; there to serve as a requital for the protecting care of this god. Respect this."

We are not ourselves inclined just now, in the feeling of gratitude to God for the timely rains which He has showered upon this thirsty region, during the last week or two, to make any other remarks upon the preceding act, than to pray that, before His Majesty's reign comes to a close, he may be brought to see the folly of such canonization.

PEKING, 1st July, 1870.

## REVIEW OF DR. F. PORTER SMITH'S FIVE ANNUAL REPORTS.\*

BY J. A. S.

We are always glad to meet with Dr. Smith's Hospital Reports. He has the knack of rendering these very readable to the Layman, a thing all medical missionaries especially ought to look to. Dry professional reports may be true enough and uncommonly scientific, but for us the general public they are more relishable on the shelves.

We see Dr. Smith exacts a small fee at his hospital door. This is a plan we have heard other medical missionaries contemplate, and seeing the number of trivial cases that come to a foreign hospital we wonder it is not universal, if it were for no other purpose except to spare the medical man's temper at the sight of them. This fellow will come up with wind or gas, as he himself will call it, in this arm or in that leg; that fellow will do the same, and so on, till Job himself might cry out; we have seen ten such cases one after the other advance to the examination seat, and pardon me, if by the time the tenth case arrived, the physician looked vicious from the suspicion of being humbugged; and I thought him within a hair of being right. We believe Dr. Gentle, once of Chinkiang, was the first in China to make patients pay before receiving attendance and medicine. He said he was forced into it, and glad he was afterwards that he was, because it saved him much annoyance, besides helping to support his hospital. We believe in making the son of Han pay—none of your gratis physic, books, or tracts, or anything else if possible for him,—so that he may put more value for his own sake on what he receives.

We should like to hear more fully about that form of diarrhoea and dysentery which "causes entire destruction of the eye in children." About their

\* The Five Annual Reports of the Hankow Medical Mission Hospital, in connection with the Wesleyan Missionary Society; under the charge of F. PORTER SMITH, M.B. Lond., M.R.C.S., L.A.C., Associate and Scholar of King's College, London. Gold Medallist of the Apothecaries' Society, London, 1853.

From July 1st 1864 to June 30th 1869.

being no "gratis medical advice in central China we don't know," but this does not hold in the South, for one of the means there to start a young doctor is to open a free dispensary; advice and often medicine are given with a surprising liberality till a reputation is gained, or bad luck ends the affair. Of course as to humane institutions being the peculiarity of Christianity, this is a piece of self conceit which will rub in well with ignorance, but not without, and we are happy Dr. Smith sets this to rights.

Dr. Smith has "no faith in any permanent cure by drugs of the habit of opium smoking," certainly we should think not, though it is not every one who has the doctor's want of faith,—nay not he himself once on a day,—but still opium smoking is the Chinaman's way of getting jolly and drunk, and the cure of it is a case of the soul overcoming the body, the spirit getting the better of the flesh, nothing more or less. If a Chinaman has the will, by exercise of it he will overcome the habit, if not, he won't. The doctor is of opinion that a part of the Chinese hatred to foreigners is the introduction by the latter of opium into China; well, seeing that the Chinaman cultivated opium before Marco Polo, and seeing that to-day he is a large producer of it, the hatred he bears to the foreigners for the cause stated must be very small, or else he is less reasonable than he even seems to be. Amid some sense there is a great deal of twaddle talked about this opium question; besides, now that we have found out what extensive tracts of China are subjected to the cultivation of opium, it is better that a hobby to ride to the death with be not made out of this more.

Consumption, rheumatism, and ague appear to prevail largely at Hankow as in every known place in China, nor are diseases of the eye and skin here a whit behind what they are elsewhere. As to this latter class of diseases, surely there is something besides dirt, something constitutional which renders them the sine qua non of the Flowery land,—might we not add? Of the whole

East. Hankow is evidently not troubled with the calculus of Canton, or the Elephantiasis Scroti of Foochow, and when we hear of the number of operations performed for the removal of these aberrations of nature in those two cities, Hankow we are of opinion has much to be thankful for.

Dr. Smith looks if we judge correctly on Leprosy as incurable; by combinations of Arsenic and Iodide of Potash with Tonics, leprosy has yielded in several cases in Foochow, where this treatment has been carried out firmly and with perseverance.

[If it be true that Dr. Smith intends returning soon to England, we hope it is meant but for a season; in his absence we shall miss his Report, where there was always something fresh and characteristic to be found. We shall also miss the thought that there is one right, true, willing, and able man in his proper place.]

J. A. S.

### THE STUDY AND VALUE OF CHINESE BOTANICAL WORKS.\*

BY E. BRETSCHNEIDER, ESQ. M. D.

The object of the following pages is to show in what manner the Chinese treat natural science and especially botany, and what advantage can be drawn by European savants from the study of Chinese botanical works. As the principal works of the Chinese on Natural History have properly a medical bearing, I shall in criticising those works, occasionally make a few remarks also on Chinese therapeutics. Finally, I intend to give some characteristic specimens of Chinese descriptions of plants and add also a few Chinese woodcuts.

The Chinese knowledge of plants is as old as their medicine and agriculture and dates from remote antiquity. In ancient Greece the first botanists were the gatherers of medicinal plants. In the same manner the ancient Chinese got acquainted with plants for the most part in their application to medical purposes. There is a tradition among

\* [We commence the publication of this able and learned paper, and expect to devote 4 or 5 pages in every subsequent number until it is finished—which will require some 5 or 6 months. This is rendered desirable by the contemplated departure, from China, of the author in the spring of next year. Ed. Ch. R.]

the Chinese, that the Emperor Shên-nung, who reigned about 2700 B. C., is the Father of Agriculture and Medicine. He sowed first the five kinds of corns (v. i.) and put together the first treatise on medicinal plants in a work known as **神農本草經** *Shên-nung-pên-ts'ao-king*, Classical herbal of Shên-nung (generally quoted by Chinese authors under the name *pên-king*), which became the foundation of all the later works on the same subject. This is a small work of 3 chapters, and enumerates according to the Pên-ts'ao in all, 347 medicines. 239 of them are plants, for the most part wild growing plants, but only very few cultivated ones. It follows from the accounts given by Li-shi-chên of this work (Preface of the Pên-ts'ao-kang-mu), that at first it existed only in verbal tradition. It is not known at what time the Shên-nung-pên-ts'ao was first written down, but there can be no doubt that it is one of the most ancient documents of Chinese materia medica.

Another very ancient work, which gives accounts of plants, known by the Chinese in ancient times, is the **爾雅** *Rh-ya*, a dictionary of terms used in Chinese ancient writings, which according to tradition has been handed down in part from the 12th century B. C. The greater part however is attributed to *Tsu-sia*, a disciple of Confucius. It is divided into 19 sections. The greater half of the work treats of natural objects. There is an enumeration of nearly 300 plants and as many animals of which also drawings are given. The *Rh-ya* is commented by **郭璞** *Ko-po* in the 4th century.

The first purely botanical work appeared in China seems to be the **南方草木狀** *Nan-fang-ts'ao-mu-ch'uang* by **稽含** *Ki-han*, an author of the Tsin dynasty (265-419). It is divided into 4 divisions, herbs, trees, fruits and bamboos, and contains in toto the description of 79 plants of Southern China.

The Chinese works on materia medica and plants from the 6th to the 16th century are very numerous. The epoch of the T'ang (618-907) and the Sung (960-1280) especially was very productive in writers in this department. I cannot here enter into an enumeration of all their works. It would be useless, moreover, as I intend to speak of the well-known treatise on Chinese materia medica **本草綱目** *Pên-ts'ao-kang-mu*, for it is the type of all the Chinese productions of this class. **李時珍** *Li-shi-chên*,

the celebrated author of the *Pên-ts'ao-kang-mu*, a native of **蕪州** *Ki-chou* in Hupeh has made extracts from upwards of 800 preceding authors. After having spent 30 years on the work, Li-shi-chên published it at the close of the 16th century. It can be said, that Li is the first and last critical writer on Chinese natural science and that he has never been rivaled by other authors. As has been already stated above, the greatest part of the work is purely medical, a specification of numerous prescriptions, of the pharmacological effect of the medicines and the complaints for which they are used. This part of the work is, I believe, without interest, not only for our naturalists, but also for medical students. The whole of the Chinese medical science is nonsense; their practice is for the most part not the result of experience. The Chinese have neither studied anatomy and the physiological functions of the human body, nor have they investigated, free from prejudices and superstition, the effect of their medicines. The art of healing in China is nearly in the same state now, as it was 46 centuries ago. The terms used in Chinese medicine to designate the action of medicines are quite as intelligible to the Europeans as to the Chinese physician. I need only cite some phrases, which occur in every Chinese book on medicine:

"All medicines, that are sweet belong to the element earth and effect the stomach; "all medicines, that are bitter belong to the element fire, which enters the heart," etc.

"All medicines, on account of their properties, that are cold, hot, warm, and cool, belong to the *yang*, or male energy in nature, while their tastes, as sour, bitter, sweet, acid, and salt, belong to the *yin*, or female energy."

"The upper and lower, the internal and the external parts of medicinal plants have each their correspondent effects on the human system. The peel or bark has influence over the flesh and skin; the heart (pith) operates on the viscera etc. The upper half of the roots of medicinal plants has the properties of ascending the system, while the lower half has that of descending."

It may be said, that there is in China no substance, not absolutely poisonous, no matter of what origin, which is not used by the Chinese as medicine. Often the most disgusting things are prescribed by Chinese physicians. A famous medicine is, for instance, the **人中黃** *Jen-chung-huang* (man's middle yellow) prepared from Liquorice, which has been placed for some weeks in human excrement. I once saw this

abominable medicine prescribed in typhus fever, together with fifteen other drugs.

Luckily for the Chinese people, the native physicians do not like to prescribe efficacious medicaments; their medicines are for the most part indifferent, and the method of preservation in the shops is such an unsuitable one, that many drugs lose their efficacy. In the neighbourhood of Peking, there is to be found an abundance of excellent Peppermint, 薄荷 *Po-hô*, containing much more volatile oil, than our European plants. But the exsiccated plant, obtained from the Chinese druggists differs scarcely from hay. It is likewise difficult to find in the Chinese apothecary-shops Rhubarb of good quality. Although the best Rhubarb in European commerce is that brought from China\*, that

\* As is known, the best Rhubarb is that called *Moscowite* Rhubarb. In reality it came from China through Russia by way of Kiakhta, since the year 1767. Formerly the Russian government established a commission of experts in Kiakhta in order to examine carefully the drug carried by Chinese merchants. The completely faultless roots only were selected, whilst the inferior pieces were burned. The import of other Rhubarb was prohibited and only the crown Rhubarb was admitted for use in the Russian apothecary-shops. But some years ago the Russian government abolished this commission, and the apothecaries themselves now must look after their supply of Rhubarb. A great part of the Rhubarb used in Europe comes from the Chinese province Su-chuan or from the Himalaya. There are inferior sorts. The plants which furnish the Indian or Himalayan Rhubarb are described by our botanists as *Rheum Emodi* Rh. Webbiana etc. But regarding the Chinese Rhubarb and especially the Rhubarb, which is brought to Kiakhta, up to the present time neither the plants, which yield these drugs, have been seen by Europeans, or are their native countries known with certainty. The Kiakhta Rhubarb differs from other sorts in the drug having the form of a horse's hoof. The Chinese merchants, who bring the Rhubarb to Kiakhta, know nothing about the plant; they are acquainted with the roots only. I was informed by a Chinese Mandarin from Kan-su, that this Rhubarb thrives only on certain mountains in Kookonor and Kan-su and that this region is inhabited by wild tribes, completely independent of the Chinese government. They collect and prepare the Rhubarb roots and sell them to the Chinese at a fixed neutral place, whither purchasers and sellers repair armed. At first Rhubarb was brought directly from Kan-su to Kiakhta by Turkistan merchants, who in European writings are erroneously called Bukhars. But in later times, the Chinese of Shan-si, who up to the year 1861 managed also the tea commerce seized this commerce. The Russian name for Rhubarb is *reuen*; the Persians, who obtain their Rhubarb through Bukhara call it in a similar manner, *ruend*. The Chinese name of Rhubarb is 大黃 *Ta-huang* (great yellow). It was known by the Chinese from remote times and is treated of in the herbal of the Emperor Shen-nung under the names *ta-huang* and 黃良 *Huang-liang* (yellow excellent). The Chinese distinguish a great number of kinds of the drug. Lately a collection of the best kinds, according to the Chinese, was made in Peking and sent for examination to St. Petersburg. The result was, that none of these specimens could rival the selected Kiakhta Rhubarb.

used commonly in China is worm eaten and of little value.

The pharmaceutical part of the Pên-ts'ao and the therapeutics of the Chinese can only interest us as a curiosity, as far at least as their medical views permit us to judge of the state of their culture. Our materia medica can learn nothing more from the Pên-ts'ao. It is undeniable, that the Chinese possess several very good medicaments, especially stomachics, amara &c., but we possess either the same plants, or others of a similar action. What is profitable among the Chinese medicaments, such as Rhubarb, Camphor, Star Anise, and I may also mention the Tea, we have incorporated many years ago into our pharmacopœas. The celebrated *Ginseng*, *Panax Ginseng*, 人參 *Jen-shên*, of the Chinese, enjoyed in Europe also a great reputation for some time, but it has been long ago rejected as an expensive and needless medicine.

The whole work of *Li-shi-chên* embraces 52 Chapters, and is divided into several sections. In this work, inorganic substances are arranged under the heads water, fire (Chapter 5-6), earth, metals, gems and stone (Chapter 7-11). Plants are comprised in 26 chapters (12-27); Zoology in 14 chapters (39-52).

According to the natural system of *Li-shi-chên* the plants are arranged under five divisions or 部 *pu*. These are still further divided into families or 類 *lei* which comprise the species or 種 *chung*.

## I. 草部 *Ts'ao-pu*, HERBS.

1. 山草 *Shan-ts'ao*, hill plants, such as grow wild. *Ginseng*, *Liquorice*, *Polygala*, *Orobancha*, *Salvia*, *Scutellaria*, *Turnefortia*, *Arguzina*, *Platycodon*, *Gentiana*, *Convallaria*, *Uvularia*, *Narcissus* &c.,—78 species.

2. 芳草 *Fang-ts'ao*, fragrant plants. *Levisticum*, *Paeonia*, *Mutan*, *P. albiflora*, *Chavica Betel*, *Nutmeg*, *Turmeric*, *Amomum*, *Galanga*, *Nardostachys*, *Putchuk* (?), *Jasminum Sambac*, *J. officinale*, *Lophanthus*, *Mentha piperita*, &c.,—60 species.

3. 隰草 *Shi-ts'ao*, marshy plants.—*Chrysanthemum*, *Aster*, different species of *Artemisia*, *Carthamus tinctorius*, *Saffron*, *Boehmeria nivea*, *Xanthium strumarium*, *Arundo phragmites*, *Plantain*, *Ephedra*, *Juncus*, *Althaea*, *Hibiscus*, *Abelmoschus*, *Kochia*, *scoparia*, *Dianthus*, *Plantago*, *Silene*, *Polygonum*, different *Indigo-plants*, *Carduus*, *Sedum*, *Siegesbeckia*, *Tribulus terrestres*,

*Rehmannia glutinosa*, *Ophiopogon*, *Physalis* *Alkekengi*, *Inula*, *Iris*, *Aretium* *Lappa*, *Picris*, *Verbena*, *Sida* *tiliaefolia*, *Gnaphalium*, *Bidens* *Cock's comb*, *Equisetum*, *Jasminum* *nudiflorum*.—137 species.

4. 毒草 *Tu-ts'ao*, poisonous plants. *Rhubarb*, *Phytolacca*, *Pardanthus*, *Ranunculus*, *Arum* *macrourum*, *Aconitum*, *Euphorbia*, *Ricinus*, *Veratrum*, *Datura*, *Balsamine*.—54 species.

5. 蔓草 *Man-ts'ao*, scandent plants. *Cuscuta*, *Convolvulus*, *monthly Rose*, *Pachyrhizus*, *Smilax* *sina*, *Rubia*, *Akebia* *quinata*, *Thladiantha* *dubia*, *Bignonia*, *Ficus* *stipulata*, *Hedera*, *Quisqualis*, *Muretia*, *Cochinchin*, *Aristolochia* *Kadsura*, *Melanthium*, *Roxburgia*, *Pharbitis* *Nil*, *Lonicera* *sinensis*, *Humulus*.—113 species.

6. 水草 *Shui-ts'ao*, water plants. *Alisma*, *Acorus*, *Typha*, *Lemna*, *Marsilea* *Limnanthemum*, *Laminaria* *Saccharina*, *Myriophyllum*.—29 species.

7. 石草 *Shi-ts'ao*, plants growing on rocks or in stony places. *Dendrobium*, *Oxalis*, *Saxifraga*, *Fern*, *Sempervivum*, *Sedum*.—27 species.

8. 苔 *Tai* family of mosses. *Lichen*, *Lycoperdon*, *Lycopodium*.—18 species.

9. 雜草 *Miscellaneous plants not used in medicine*.—162 species.

## II. 穀部 *Ku-pu*. GRAINS.

1. 麻麥稻類 *ma-mai-tao-lei*, *Hemp*, *Barley*, *Wheat*, *Buckwheat*, *Sesam*, *Rice*.—9 species.

2. 稷粟類 *tsi-su-lei*. *Millet*, *Sorgho*, *Maize*, *Opium Poppy*, *Coix* *lacryma*.—17 species.

3. 菽豆 *Shu-tou*, leguminous plants. *Sojabean*, *Dolichos*, *Phaseolus*, *Vicia* *Faba*, *Pisum* *sativum*, *Lablab*.—13 species.

## III. 菜部 *Ts'ai-pu*. KITCHEN HERBS.

1. 葷辛類 *Sün-sin-lei*, pungent plants. *Leeks*, *Garlic*, *Onion*, *Mustard*, *Cabbage*, *Ginger*, *Anthemis* *tintoria*, *Carror*, *Radish* *Persil* *Star-Anise*, *Fennel*.—38 species.

2. 柔滑類 *Jou-hua-lei*, soft and mucilaginous plants. *Spinage*, *Amaranthus* *Blitum*, *Medicago* *sativa*, *Purslane*, *Dandelion*, *Yamsroot*, *Sweet Potato*, *Taro*, *Lilium* *tigrinum*, *Bamboo sprouts*, *Basella* *rubra*, *Lactuca*, *Beet*, *Chenopodium*.—46 species.

3. 藤菜 *Lo-ts'ai*, vegetables producing fruits on the ground. *Brinjal*, *Lagenaria*, *Benincasa* *cerifera*, *Trichosanthes* *anguinea*, *Momordica* *Charantia*, *Gourds*.—12 species.

4. 水菜 *Shui-ts'ai*, aquatic vegetables. *Fuci*, *Algae* &c.—6 species.

5. 芝栢 *Chi-rh*. *Mushrooms*.—31 species.

## IV. 果部 *Kwo-pu*. FRUITS.

1. 五果 *Wu-ko*, the five fruits, cultivated or garden fruits. Different sort of *Plums*, *Apricot*, *Peach*, *Chestnut*, *Jujube*, *Shorea* *robusta*.—16 species.

2. 山果 *Shun-kuo*, wild or mountain fruits. *Pear*, *Apple*, *Quince*, *Crataegus* *pinnatifida*, *Diospyrus* *Kaki*, various kinds *Oranges*, *Lemon*, *Tampelmoose*, *Medlar*, *Myrica* *sapida*, *Cherry*, *Salisburia* *adiantifolia*, *Hazelnut*, *Oaks*, *Pomegranate*, *Walnut*.—36 species.

3. 夷果 *I-kuo*, foreign fruits.\* *Nephelium* *Litchi*, *N. Longan*, *Canarium* *album*, *C. pimela*, *Xanthoceras* *sorbifolia*, *Hovenia* *dulcis*, *Fig*, *Glyptostrobos* *heterophyllus*, *Torreya* *nucifera*, *Averrhoa* *Carambola*, various *Palms*, *Phoenix* *dactylifera*, *Areca* *Catchu*, *Cocoanut*, *Jackfruit*.—40 species.

4. 味類 *Wei-lei*, aromatics. Various species of *Xanthoxylon*, *Pepper*, *Cubebs*, *Rhus* *semialata*, *Thea* *Chinensis*.—17 species.

5. 藤類 *Lo-lei*, plants producing their fruit on the ground. *Melons*, *Water Melon*, *Grapes*, *Sugar cane*.—10 species.

6. 水果 *Shui-kuo*, aquatic fruits. *Nelumbium* *speciosum*, *Euryale* *ferox*, *Sagittaria*, *Trapa* *bicornis*, *Scirpus* *tuberosus*.—6 species.

7. Fruits not used in medicine.—*Spondias*, *Cookia* *punctata*.—22 species.

## V. 木部 *Mu-pu*. TREES.

1. 香木 *Siang-mu*, odoriferous woods. *Thuja*, *Pine*, *Cunninghamia*, *Cassia*, *Magnolia*, *Aloexylon*, *Cloves*, *Myrrh*, *Sandalwood*, *Camphor*, *Borneo Camphor*, *Liquidambar*, *Benjamin*, *Dragon's blood*, *Assafoetida*, *Olibanum*, *Sticklack*.—41 species.

\* It is singular, that *Li-shi-chên* entitles this chapter foreign fruits. Although there some foreign fruits are treated of, as the *Date palm*, the *Jackfruit* etc. most of the described fruits, however are, without any doubt, indigenous in China, grow exclusively in China and are not found elsewhere.

2. 喬木 *Kiao-mu*, tall stemmed trees.

Varnish tree, Tallow tree, Eriodaphne, Elaeagnus, Sterculia, Ailanthus glandulosa, Cedrela sinensis, Sapindus, Pterocarpus flavus, Abrus precatorius, Melia azedarach, Sophora japonica, Gleditsia sinensis, Diospyros ebenus, Rosewood, Acacia Julibrissin, Catalpa, Chamaerops Fortunei, Tamarix, Populus, Ulmus, Salix.—60 species.

3. 灌木 *Kuan-mu*, luxuriant growing trees. Mulberry, Broussonetia papyrifera, Gardenia florida, Ligustrum, Lycium Chinese, Chimonanthus fragrans, Hibiscus syriacus, H. Rosa sinensis, Cotton, Bombax, Cercis sinensis, Camellia.—53 species.

4. 寓木 *Yü-mu*, parasitic plants. Pachyma, Viscum.—13 species.

5. 包木 *Pao-mu*, flexible plants. Bamboo-species.—4 species.

6. Miscellaneous species.—27.

The Pên-ts'ao describes in all 1195 plants. Dr. Williams (Middle Kingdom) counts only 1094 plants. But he over-looked the numerous additions, which are not mentioned in the index.

The Pên-ts'ao-kang-mu, being originally a materia medica, the plants described are properly only medicinal plants. But as the Chinese use almost every plant known to them, as medicine, the Pên-ts'ao gives a complete record of the botany of the Chinese.

It is well known by all who have read Chinese books, how indistinctly they are written for the most part, and how confusedly separate and single ideas are thrown together. The Chinese are in complete ignorance of our system of punctuation: Few breaks are to be met with indicating the beginning of a new subject. Very often in a whole chapter, treating of several different things, no break can be found. This does not trouble the Chinese, for they pretend only to understand the single sentences. They are neither struck by an illogical combination of the sentences in their writings nor by contradictions. This reproach, however, falls least heavily upon the Pên-ts'ao, which can be consulted more easily than the other Chinese botanical works.

The Pên-ts'ao in treating of the several kinds of plants, animals, stones &c., follows in every case the same system. All the names of the natural objects described are written in large characters, the names of the authors or books are for the most part in brackets. Each article is divided into paragraphs. The first contains the name and the synonyms of the plant, the second,

釋名, an explanation of the names. The third, 集解, gives the botanical description. These three alone can interest us, for the bulky remainder is consecrated to pharmacological and therapeutical notices.

The Chinese names of plants consist of one character, but very often they are found by 2 or 3 characters. Ten of the Chinese radicals denote plants, and their combinations with other characters form the greatest part of the names of plants, used in Chinese books. These characters are:

艸 *ts'ao* or 艸 Herb. (140).—1423 combinations. The most of them denote names of plants. P. i. 艾 *ai*, Artemisia.—茗 *ming*, the book's name of Tea.—茜 *tsien*, Rubia.

木 *mu*, Wood (75).—1232 combinations. The names of most trees are to be found under this radical.—柞 *tsao*, a kind of Oak.—榛 *chên*, Hazelnut.

The radical characters 禾 *hó* Paddy, Corn, (115), 米 *mi*, Rice (119), 麥 *mai*, Wheat (199) and 黍 *shu*, Millet (202) and their combinations form the names of most kinds of corn. P. i. 秠 *sien*, a kind of Rice, 粟 *su*, a kind of Millet, 粳 *mon*, Barley.

The radical 瓜 *kua* (97) and its compositions relates almost exclusively to several kinds of Cucumbers, Melons, Gourds etc., whilst the radical 豆 *tau* (151) is conserved to the leguminous plants and pulse.

The radical 麻 *ma* (202) denotes hemp and other textile plants; the radical 竹 *chu* Bamboo.

After having enumerated the different names of the plant, according to different authors, the Pên-ts'ao gives an etymological explanation of the names. For most part each plant is denoted by a peculiar character. For instance the character for Diospyrus Kaki is 柿 *shi*, for Euryale ferox 芡 *kien*. The common character for Tea is 茶 *ch'a*. The Jujube (Zifypus) is denoted by the character 棗 *tsao*, which is formed by two characters 東, denoting thorn. It is, as explained in the Pên-ts'ao, on account of the prickled appearance of the tree. The

characters 蘆 *Lu* and 葦 *Wei* denote *Arundo phragmites*. The plants, which enjoy, on account of their utility, a great renown, have even peculiar characters for all parts of the plant. According to the *Rh-ya* (v. s.) the root of the *Nenuphar* (*Nelumbium Apocysum*) is called 藕 *Ou*, the leaves and the stalk together 荷 *Hò*, (Pên-ts'ao), the stalk 茄 *Kia*,\* the lower part of the stalk, being in the mud 莖 *Mi*, the leaf 葭 *Sia*, the bud of the flower 蓓 *Tan*, the seed with the spongy testa 蓮 *lien*, the white seed without the testa 的 *ti*, the cotyledons with the plumule within the seed 薏 *i*. As is known the common name of the *Nenuphar* is 蓮花 *lien-hua*, and the torus is called 蓮蓬 *lien-p'eng*. The male plant of the hemp *Cannabis sativa*, 麻 *ma* is designated by the character 梟 *si*, whilst the female (seed bearing) plant is 苴 *tsü*.

The characters which express the name often relate to the appearance of the plant, their properties &c., F. i. *Physalis Alkekengi*, the Winter Cherry is 紅姑娘 *Hung-ku-niang*, red girl, on account of the red leafy bladder, which encloses the ripe fruit.—*Celosia cristata*, Cock's comb, bears the same name in Chinese 鷄冠 *Ki-kuan*.—*Arachis hypogaea*, Ground-nut is called 落花生 *Lo-hua-sh'eng* (the blossoms fall down and grow), as the Greek word *hypogaea* also denotes, the fruits growing seemingly in the ground. After the fall of the flower the fruit curves downwards and the pod ripens in the soil.—The *Chimonanthus fragrans* is called 臘梅 *La-mei* for its blossoms appear in in the 12th month (*la*), the *Jasminum nudiflorum* 迎春花 *Ying-ch'un-hua* (flowers which go to meet the spring,) on account of the early appearance of its blossoms in spring.—*Lilium tigrinum* bears the Chinese name 百合 *Po-hò* (hundred together), owing to the numerous scales, which form the bulb. This bulb is largely used as food in China.

There are in China a great number of cultivated plants, which have been introduced from other countries, especially from In-

dia and Centralasia. Regarding these plants and other foreign plants, the Chinese have often tried to render the foreign name by Chinese sounds, especially the Sanscrit (梵 *fan*) name. F. i. the 娑羅 *So-lo* is the *Shorea robusta*, in Sanscrit *Sal* or *Saul*, a tree native of India. Buddha is said to be dead under a *Sal* tree. For this reason the tree is also called 天師栗 *T'ien-shi-li* (Chestnut of the heavenly praeceptor). Pên-ts'ao XXIX 30. As there are in Peking no *Sal* trees, the Buddhist priests in the temples adore under the name of *So-lo-shu*, a splendid Northern tree, the *Aesculus Chinensis* (*A. turbinata*) which thrives also in Japan.—The Sanscrit name of *Santalum album* *dshandana* is rendered in the Pên-ts'ao (XXXIV 35.) by the sounds 旃檀 *Chan-tan*. The common Chinese name is 檀香 *Tan-siang*.—The Jackfruit, *Artocarpus integrifol*, in Sanscrit *paramita* is called 波羅密 *Po-lo-mi* in Chinese.—A Chinese name for Saffron (*Ziaferan* in Persian) is 撒法郎 *Sa-fa-lang*\* (Pên-tsao XV 42).

On the whole it can be said of the Pên-ts'ao, that the descriptions of plants therein are very unsatisfactory. We find statements of the native country, of the form, the colour of the blossoms, the time of blooming &c. These accounts are insufficient, because the Chinese in describing the parts of plants, have not a botanical terminology, but the blossoms, leaves, fruits &c., are described, in comparing them with the blossoms, leaves and fruits of other plants, which are often unknown to the reader. Besides these mentioned, there are also statements given about the utility of the plants for economical and industrial purposes. The descriptions consist for the most part of successive quotations of authors, whereby the same statements are several times repeated. Finally *Li-shi-chên* gives also his own opinion and generally it is the most reasonable one of all. A great many are accompanied with woodcuts, but these are so rude, that very seldom can any conclusion be drawn from them.

About the close of the Ming appeared another botanical work 羣芳譜 *Kün-fang-pu*, a herbarium in 30 books, compiled by 王象晉 *Wang-siang-ts'in*. A con-

\* The same character *Kie* denotes *Solanum*, *Melongena*, *Brinjal*.

\* I must here correct my former statement (Notes and Queries IV p. 55.), that *yü kin siang* may be the Saffron.

siderably enlarged edition was published in 1708 with the title 廣羣芳譜 *Kuang-kün-fang-pu* in 100 books. It seems to be copied for the most part from the Pên-ts'ao, but there is also much new information drawn from ancient and more recent authors. The work has no illustrations, but its great superiority lies in the splendid type. The Pên-ts'ao is often inconvenient for reference, the paper and the impression being bad and the misprints numerous.

A review of the cultivated plants is also to be found in the 授時通考 *shou-shi-tung-k'ao*, an excellent work on agriculture, horticulture and the various industrial sciences, issued by order of the Emperor in 1742, in 78 books. The drawings are tolerably good. Our Sinologues have often made translations from this work.

The last treatise on Chinese botany, of any note, issued in 1848 is the 植物名實圖考 *chi-wu-ming-shi-tu-k'ao* by 吳其濬 *wu-hi-sün*, a native of Honan. The work was written in Tai-yüan-fu in Shan-si and revised by 陸應穀 *lu-ying-ku*, a native of Yünnan. It contains 60 chapters. The one half of the work consists of a description (for the most part very confused) of the plants now known to the Chinese. The printing is very distinct. The other half includes nearly 1800 carefully executed drawings. Although here also many mistakes occur, this work is incomparably the best pictorial work of the Chinese of this class. The price at Peking is about \$14.

These are about the most remarkable Chinese botanical works, and which render unnecessary, reference to the numerous other works in this department.

(To be continued.)

### FLATTENING THE HEAD.

NOTE 15.—I have often been struck with the flat appearance of the back of the heads of children of the better class here and especially among the Manchus. There is no occipital protuberance whatever. In difficulties between Taipings and Manchus this test has sometimes been the sole one resorted to in distinguishing the latter prior to beheading them. In the 3rd

year of Hien-fung this test was put in force at Tientsin. This effect is the result of the practice of keeping children for the first hundred days on their backs, lying on hard pillows. The development of the muscles of the shoulder from the bow exercise may sometimes help to decide a Manchü.

Now this tying of children's legs and arms and lashing them to boards, or confining them to hard pillows, while the head is in such a plastic condition is surely very *cruel, unnatural* and *disfiguring* according to our views, and therefore "morally wrong, a sin against God and a sin against man." All this "is inflicted on the child by its mother, in whose heart should dwell the purest, tenderest love."

Could something not be done to stay this cruelty? Can missionaries stand idly by and permit all this—"against our holy religion—a religion of love"? We must see to it or the sin will lie at our door. Although the barriers to the spread of the gospel are innumerable and almost insurmountable in China, although our business is to preach the gospel and know nothing but Christ and Him crucified, still the political and social evils in China are of stupendous magnitude, and we must therefore make war against these sinful, cruel and unnatural customs. Although we should be massacred, we will not allow a single man, woman or child to enter our religion or our schools, who smokes tobacco, drinks samshu, binds the feet and flattens the head! We are true and radical reformers and if ever the gospel is to be planted in China, the standard must be high and there must be no half measures—no question of expediency, no sympathy or connexion with the world. We are a peculiar people and as such let us hold forth and hold fast the word of life.

SMALL FOOT.

## WHERE WAS AN-SI 安息.

NOTE 16.—In making this Note and Query, concerning the ancient Kingdom of Ansi, my object is not to contradict, and confute, the opinions of learned sinologues respecting its supposed situation, nor do I wish others to believe, and take for granted all that I shall advance concerning it, but I hope that every one interested in the subject will honestly weigh, and consider, the facts I am about to place before them.

The generally received opinion is, that, in the characters 'Ansi, the Chinese meant the kingdom of Parthia.

The Rev. Samuel Beal, in his admirable work "The travels of Fahhien," speaks of it in a foot note, Introduction page XXII. as follows: "Ansi, according to Remusat, a name for the Parthians probably a corruption of Asvakas, or Assakas."

Riot, and Klaproth, also held Ansi to be Parthia. No one up to the present has, I believe, been bold enough to put the accuracy of this statement to the proof. Ansi, is with 'Tatsin, and 'Tiao-chih, one of the most ancient Foreign Countries with which China held intercourse.

Ma-twan-lin informs us that it had 'Wu-yi-shan-li on its East (a country said by the Historians of the after Han, to be to the S. W. of 'Ki-pin) and Tiao-chih on its West.

It was famous for its horses, and a large bird which by the description given of it must have been the Ostrich.

The country was extensive, and was situated near the waters of the 'Kwei later known as the 'Wu-hu.

The face of the country, the climate, the products, and the manners of the people, were like those of Ki-pin, and Wu-yi-shan-li.

Intercourse with Tatsin was carried on by land, and by water.

The port of embarkation for Tatsin was reached as follows.

Going from the country of Ansi westward for the distance of 3400 li one ar-

rived at the Kingdom of 'Aman. From the Kingdom of Aman going West 3600 li one arrived at the Kingdom of 'Szu-pin. From Szu-pin going Southward a river was crossed, and there directing one's steps to the West one came upon the country of 'Yu-lo. Nine hundred and sixty li distant from this Country, is the extreme Western limit of Ansi. At this place one took ship for Tatsin.

"Tien-chuh (India) is said also to have carried on a trade with Ansi by sea.

The intercourse with China commenced with the Emperor 'Wu-ti (B. C. 140—B. C. 36) sending an embassy to that country.

An embassy was sent to China during the reign of the Emperor 'Chang-li (A. D. 76 to A. D. 89).

Its capital was then called 'Ho-tai.

Another embassy was sent during the time of Wu-ti, of the second Chow Dynasty A. D. 567.

Its Capital was then said to be 'Wei-sow.

In the 5th year of 'Ta-nieh (609) another embassy was sent, which stated that their king held his court to the South of the river 'Nami.

The kingdom of Ansi appears during the commencement of the seventh century to have been split up into two or more states, which bore the names of 'Ou-na-go and 'Mon. These kingdoms Ma-tuan-lin distinctly informs us were situated in the country formerly inhabited by Ansi.

Mou was adjacent to Ou-na-go, and the kingdom of Persia was 4000 li to the Westward of it.

On turning to the description of Persia in the Wen-hien-tung-kao, this same kingdom of Mou is said to be 4000 li on its S. E. It is thus seen that both accounts agree in making the situation of the country anciently known as Ansi to have been situated 4000 li E. or S. E. of Persia.

阿蠻<sup>8</sup> 斯賓<sup>9</sup> 于羅<sup>10</sup> 天竺<sup>11</sup> 漢武<sup>12</sup>  
帝<sup>13</sup> 章帝<sup>14</sup> 和熹<sup>15</sup> 蔚搜<sup>16</sup> 隋大業<sup>17</sup>  
山離<sup>1</sup> 安息<sup>2</sup> 大秦<sup>3</sup> 條支<sup>4</sup> 烏弋<sup>5</sup>  
那密<sup>17</sup> 烏那遏<sup>18</sup> 穆<sup>19</sup>

### QUERIES.

QUERY. 32.—Can any one throw any light upon the situation of the Port through which An-si held intercourse with Tatsin and Tien-chuh?

Taking into consideration the fact that the kingdom of Parthia flourished from B. C. 256 to A. D. 226, how can the Ansi embassies which came to China in A. D. 567, and A. D. 609, be considered Embassies from Parthia?

The dynasty which succeeded the Parthians was established in Persia A. D. 226 and their embassies to China date back as far as A. D. 518. How can the fact of Ansi as Parthia and Poszu as Persia sending Embassies to China at the same time be explained away?

Is there any reason to doubt the assertion of Ma-twanlin when he informs us that Mou, and Ou-na-go, are identical with the ancient Ansi?

If Ma-twan-lin is correct in stating that Mou a country described as being 4000 li to the S. E. of Persia is really a modern Peih Ming for the ancient Ansi, how can Ansi have been Parthia?

I should like to have the view of others to clear up this point.

QUERY. 33.—What are the special reasons for the terms *Celestial Empire*, *Middle Kingdom* and *Flowery Land* being applied to China, and which of the three is the most appropriate?

TERRESTIAL.

### CORRESPONDENCE.

#### FROM OMAHA TO NEW YORK.

##### Third Letter.

To the Editor of the Chinese Recorder:—

We had expected to go on at once; but we found that the Missouri River could not be crossed. For two days the greatest storm ever known here had been raging. Buildings had been destroyed, roofs blown off of churches and public halls, telegraph wires prostrated, and an immense amount of damage done. No train would leave the other side of the river the next day—so we concluded to

stop over the Sabbath in Omaha. The remainder of the distance to New York is 1393 miles, and it can be traveled in 2 days and 3 hours—making in all 3,305 miles of railroad travel in 6 days and 10 hours.

The first settlers located in Omaha in 1854. It is now a city of 20,000 inhabitants, and rapidly growing. It has 11 hotels, 6 newspapers, 2 collegiate institutes, 7 private and 6 public schools, and 15 churches. We were here most hospitably entertained by the Hon. G. W. Frost, one of the State Senators, who is “not forgetful to entertain strangers.” How many “angels” he has entertained “unawares” I know not. But in occupying his guest room we were successors to Schuyler Colfax, Bishops Simpson, Ames, and Kingsley, Prof. Agazziz, President Hill of Harvard University, and I know not how many other dignities.

From Omaha, the traveler has the choice of three routes to Chicago—the Northwestern, the Rock Island, and the Burlington and Missouri. I understand that they are about equally good, though the last named is considerably longer than the other two. The ride through Iowa, on the Northwestern, is charming. The route is through a beautiful, well cultivated prairie land. A section along the bank of Cedar River is especially pretty. The crossing of the Mississippi River at Clinton, and that of the Fox River at Geneva, furnish views of beauty that will long linger in memory.

The fare from Hongkong or Shanghai to San Francisco is \$300 Mexican—from San Francisco to New York, \$140 currency. A berth in a sleeping car will cost about \$20 additional. Meals and incidentals on the way, about \$20. In all, about \$180 from the Pacific to the Atlantic. It would be well for any one coming from China to bring with him as much gold as he would wish to use in California. Perhaps a sterling bill would be the best form for the remainder of his money.

Tickets can be obtained in China for a through passage to New York or London; but the purchaser must choose his particular route, or have it chosen for him, and cannot change it, if he should wish to

do so after reaching California. One advantage gained by purchasing a through ticket is that 250 pounds of baggage will be allowed each adult passenger. If only a ticket for steamer passage is purchased in China, the traveler, on purchasing his tickets from San Francisco to New York, will find himself limited to 100 pounds of baggage, and will have to pay about 15 cents per pound to Omaha for any excess in weight.

I have endeavored in the above to mention such points as I thought would most interest any of your readers who may be intending to travel this route, confining myself chiefly to the part of the route west of Chicago. I will now make some remarks as to the completion of the trip to New York.

The traveler has the choice of several routes from Chicago to the East.

1. He can go by Michigan Central Railroad through Michigan, then by Great Western Railroad through Canada, crossing the great Suspension Bridge below Niagara Falls, then by New York Central Railroad through Rochester and Syracuse to Albany, then down the Hudson River Railroad to New York, or on through Massachusetts to Boston, if he does not wish to visit New York.

2. He can go by Michigan Southern and Lake shore Railroads through Northern Indiana, and Northern Ohio along the shore of Lake Erie, the northwestern corner of Pennsylvania to Dunkirk, where he can take the New York and Erie Railroad through Southern New York and a part of New Jersey; or he can go on to Buffalo, and go thence by the New York Central and Hudson River Railroads to New York.

3. He can go by the Pittsburg, Fort Wayne and Chicago R. R. to Pittsburg, thence by Pennsylvania Central Railroad over the Alleghany Mountains to Harrisburg, thence by the Allentown route through New Jersey to New York; or if he chooses to go from Harrisburg to Philadelphia, he can do so, and thence by the New Jersey R. R. to New York.

There are other variations that can be made in the route; but the above are the chief routes from Chicago at present. The fare is the same by all these routes.

I came by the Michigan Southern, Lake Shore, New York Central and Hudson River roads. I can say for this route that it is the smoothest and easiest I have ever traveled. The scenery along the line is of a beautiful and charming character; but if the traveler wishes to enjoy grand and outline scenery, the route numbered 3, above, will be the proper one for him to take.

In conclusion, if through tickets are bought, either in China or San Francisco, I would recommend that they be bought *via* Central Pacific, Union Pacific, Chicago and Northwestern (or Chicago, Rock Island and Pacific,) Michigan Southern, Lake Shore, New York Central and Hudson River (or instead of the four last named, Pittsburg, Fort Wayne and Chicago, Pennsylvania Central and Allentown) Roads.

With best wishes for the success of the RECORDER.

Yours truly.

S. L. BALDWIN.

CAMDEN, DELAWARE, June 15th 1870.

### DEATH OF THE KING OF CHIANG-MAI.

Bankok, Siam Aug. 6th 1870.

*To the Editor of the Chinese Recorder.*—

You will see in the Bankok Summary, a notice of the death of the king of Chiang-mai which has been fully confirmed. Hence we have scarcely a doubt that the new king whom we well know will deal kindly with the Missionaries and leave them free to prosecute their missionary work. He was here with the late Laos king at the cremation of his Majesty the late king of Siam in March last, and did not leave until the latter part of May. The Siamese government virtually placed the government of Chiang-mai on his shoulders before he left and gave him a special charge to treat the American Missionaries in accordance with the Treaty. His predecessor on the throne did not give up his hatred of Christianity while here and probably retained it to the last. He sickened while in Bankok and it was thought would die before starting for home. He longed to get back to his palace ere death should take him away; but our Righteous Judge, for wise reasons would not permit him to do so, summoning him into His presence two or three days ere he reached his journey's end. How striking-

ly did the Lord thus answer the thousands of ardent prayers that were offered up for the relief of the Chiang-mai Mission! We have heard nothing from that Mission for about four months—but have lively hope that God is greatly comforting his servants there. We greatly desire soon to hear of a great and glorious work of the Spirit among that people. We are still suffering a great dearth of the Spirit in this city and outstations among the Siamese and the Chinese. But we are hoping in God that we shall yet praise Him for the display of His power in converting the people to whom we minister. Godliness among our European and American hearers is at a very low ebb. Pray for us. And let all your godly readers do the same.

Yours truly,  
D. B. BRADLEY.

### MISSIONARY WORK AMONG THE FORMOSAN ABORIGINES.

*To the Editor of the Recorder:—*

I send you some information about our work on this side of the Channel, and from an occasional remembrance of us, in our insulated position, I have no doubt you will help us to a large place in the prayers of our brethren on the opposite continent, and wherever your publication may be read.

At our three Southern Stations, more immediately under my charge, we have now upwards of a hundred members, whilst there is a residue of enquirers, considerably over half that number waiting regularly on the preached Word. I have called the attention of our members to the self-supporting principle from the outset, and the result is, that, at all these three Stations a monthly opportunity is afforded each member, by the deacon present, to contribute according to his means for the support of ordinances. One Station pays the salary of a helper every month, and the other two, every alternate month, whilst at each place a small reserve fund is kept to meet the wants of the sick, the widow, or the fatherless, within our borders. After candidates are received by baptism into our fellowship, the great advantage of reading and searching the Word of God for themselves is set before them; and on looking over the Communion roll I find there are upwards of forty who can now plod their way through the easier portions of the New Testament, whilst the Majority of these persons a year or two ago,—at the time they entered the church, did not know a single character; and if it were not owing to the accidental circumstance that, about one half of the members live at a considerable distance from our chapels, I would have been able to inform you of a still larger proportion, who would have been able to read for themselves

the precious volume of Inspiration. At the most inland of these three Stations, a few of our members, and at the last place, where a chapel has been opened, the entire population is Pê-po-hoan—simple, kind-hearted and hospitable, unprejudiced to foreign intercourse, tenacious to their family traditions, gentle in their dispositions.—These mountain peasantry exhibit as fine a specimen of rural contentment as is, probably, to be found within the eighteen provinces. It was last November, during an itinerating tour, I first visited these simple mountaineers. They gladly heard the Word of God, and in response to an invitation made them during the day at their homes, they assembled at one of their houses in the evening, and remained long past mid-night, listening with an apparent moral earnestness to the message of Eternal life. A few months after this, they willingly supplied the materials for a chapel, (which is now crowded every Lord's day,) cleansed their houses from idolatry, reared the family altar, whilst numbers of them are now gladly learning the Romanised Colloquial. I had an opportunity of spending a few weeks among them lately and could easily mark the progress that had been made, as I went daily from house to house conversing with them on the subject of salvation.

After carefully comparing notes with Dr. Maxwell as to the testimony of each candidate in a once Crucified but now Exalted Saviour, the conviction that pressed home on both our consciences, was, "Can any man forbid water that these should not be baptised?" Accordingly on the 7th August, 33 men and women were admitted into church fellowships, and as this was the second occasion on which the Sacraments were dispensed at the place, a membership of over 60 constitutes the first fruits unto Christ from amongst this primitive people. There are still several hundreds in a waiting attitude towards the Gospel, eager to hear the good Word of God, and ready to press into his kingdom; but as you are aware, we are as yet a feeble band, and quite incompetent to meet the expanding necessities of the work.

Dr. Maxwell and myself have often indulged the hope in thought and prayer that God would lead the lately united church of America to stretch out its arms towards this island of the sea, and co-operate with us in going up to its conquest, for the glory of our common Lord.

HUGH RITCHIE.

TAKAO, FORMOSA, 14th Sept. 1870.

### BIRTHS.

At Canton, 14th August, the wife of the Rev. J. GIBSON of a daughter.

At Foochow, 31st October, the wife of Rev. JNO. E. MAHOOD of a son.

At Foochow, 1st November, the wife of Rev. JUSTUS DOOLITTLE of a son.

### DEATH.

At his Station, Longhen, 16th September Rev. L. W. VAHLDIK of the Berlin Mission, of Typhus fever.

## EDITORIAL NOTICES TO CONTRIBUTORS AND SUBSCRIBERS.

—TO OUR CONTRIBUTORS: Should there be a great amount of original matter on hand, we cannot publish long articles, exceeding 4 or 5 pages at the most, in one No. of RECORDER, on RECORDER account. If they exceed that length, they must be divided into one or more parts, unless the Authors accede to the following arrangement: We will print 4 or 5 pages without extra charge and include them in the 28 pages to which the RECORDER is at present limited:—the balance of the article to be published at an expense to the Author at the rate of \$1.25 per page increasing the size of the RECORDER by 2, 4, 6 or 8 more pages according to the length of the article. The article or the part supplied will of course be published, as a whole, according to this plan. Authors on sending manuscripts are expected to state definitely if they wish their article published as a whole on the above terms for the excess of 4 or 5 pages provided it exceeds that length. If not, it will be divided into one or more parts according to its length, and appear without expense to the author, in successive numbers. If they are willing to pay at the rate of \$1.25 for the excess of 4 or 5 pages, it will appear in one number, unless the article be very long indeed. This plan is made solely in view of the article becoming a part of the contents of the RECORDER and to accommodate the Contributors to the RECORDER only. The price \$1.25 per page is exceedingly cheap, as it includes setting the type, proof reading, and the paper on which it is printed for the whole edition. The expense of the RECORDER to the Editor is more than two times greater per page than the sum mentioned.

This plan, if generously adopted by some who supply long articles, would obviate any necessity of increasing the regular size of the RECORDER. If the RECORDER is enlarged, the price must be increased; which would result in diminishing the number of Subscribers. In other words the labors of the Editor would be increased, but the receipts would be diminished, both of which results must be carefully guarded against.

Extra copies of articles will after having been put up for the RECORDER, continue to be struck off for their authors at the rate of \$5.00 for 50 copies of 12 pages long: if only 6 pages long, for \$2.50, &c. Not less than 50 extra copies should be ordered, and the order should accompany the manuscript. The longer the article over 12 pages, and the greater the number of copies ordered over 50, the less will be the charge in proportion.

Extra copies of the RECORDER containing their articles will be supplied to contributors at the rate of \$1.20 per dozen. But in such cases, the number desired must be indicated when the manuscript is sent, or at the latest before the first form of the number of the

RECORDER in which the article appears has been struck off, so that the desired number can be ordered from the printer.

TO SUBSCRIBES IN HONGKONG AND SHANGHAI: We propose to send their copies for 4th volume, commencing next June, through the established British Post Office, and therefore to charge at the rate of \$2.25 for each subscription. The present system of sending the RECORDER to Agents who distribute them is found to entail at the above ports an amount of care, labor and responsibility too great to be longer expected. It is enough for the agent to receive the names of subscribers, collect and remit subscriptions.

TO ALL OUR SUBSCRIBERS IN CHINA, SIAM AND JAPAN: We have been by several friends of the RECORDER, severely censured for the custom handed down from our predecessor, for requiring at the beginning of a new volume that our agents at the different ports should solicit a renewal of subscriptions. It is, say our Critics, the invariable rule for Editors to continue sending their paper to all their subscribers, until they, (the subscribers,) distinctly notify their wish to discontinue. We have accordingly been persuaded to try for the 4th volume the following course:

*The Recorder for 4th vol. commencing next June, will continue to be sent to those subscribers in Siam, Japan and China, (including Hongkong,) who do not previously notify us either through our agents or directly by letter that they wish the Recorder discontinued.*

N. B.—Gentlemen in China who now send copies of the RECORDER to parties in England, United States, France, Germany, &c. should inform our Agents before the commencement of the 4th Volume, if they wish their subscriptions continued.

New Subscriptions, (which should always commence with the volume,) received any time.

## MISSIONARY INTELLIGENCE.

### Missionaries Arrived.

AT SHANGHAI.—Oct. 4th 1870, Rev. John Ing and Mrs. Ing, and Rev. Henry H. Hall, for the Methodist Episcopal Mission at Kiukiang; Rev. Geo. R. Davis, and Rev. Leander W. Pitcher, for the Methodist Episcopal Mission at Peking.

AT FOOCHOW.—Oct. 14th 1870, Rev. Franklin Ohlinger, and Rev. Nathan J. Plumb, for the Methodist Episcopal Mission at Foochow.

ERRATA.—Page 103 1st col. For "other articles, termed Chih-shih or Luan-chia are provided at the same shop," read, "A Luan-chia and all other articles used on such occasions and at marriages and death, are termed Chih-shih."

## EDITORIAL NOTICES.

RECEIVED.—*The Study and Value of Chinese Botanical Works*, Second Paper, by E. Bretschneider Esq. M. D.: *Chinese Mythology*, First Paper, by Sinensis: *Notes of a Bible Tour in South-eastern Shansi*, by J. Dudgeon Esq. M. D.: *Anti-Polygamy*, by F. H. Ewer Esq.: *Dr. Bretschneider's Reply to Mr. Phillips' Protest: Self-supporting Churches*, by Rev. C. C. Baldwin.

We call especial attention of our Correspondents and Subscribers to the Editorial remarks addressed to them on the last page of this number of the RECORDER.

Anonymous communications will receive no attention in the RECORDER. This notice is designed for the special benefit of "Enquirer" and others who may be disposed to write anonymously to the Editor.

"Tseng-kuo-fan," after having been put in type, was withdrawn by its author.

We welcome "the Massacre at Tientsin," but hope that our friends at that port will contribute one or more articles bringing the sad account down to the time they write. It will be seen that the present article refers almost exclusively to the memorable events of the 21st of June.

Copies of Mr. Edkin's articles on the Miautsi, which have appeared in several issues of the RECORDER, have been struck off by themselves. Part of these he has ordered to be sent to Messrs. Lane & Crawford, Shanghai, and part to Messrs. Trubner & Co. 60 Paternoster Row, London, for Sale.

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